THE EYE and WHEEL OF Providence: OR A TREATISE,

Proving that there is a divine Providence; Shewing also what it is, and what be the parts thereof; together with the extent of it to the Heavens, to the Seas, to the Earth, and all things therein: especially to Man, and all things that concern him. Some Queries touching Providence resolved; the Objections against Providence answered; the Consectaries of this Doctrine, together with the Uses thereof gathered.

By *W. Gearing* Minister of the Gospel.

Providentia Dei omnia gubernantur, & quæ putatur pœna medicina est. Hieron. *sup.* Ezek.

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XUM

XUM

To the Right Honourable

George Lord *Booth*

Baron of *Delamere*, and to the Noble and Vertuous Lady his Wife.

Right Honourable:

I Suppose it was the design of God to shew unto Jacob *in his Vision of the Ladder, that speciall care his wise providence took of him; that Ladder being a most lively draught of Gods faithfull conduct concerning* Jacob, *and of the universall government of the world which is in the hands of God: infinite are the bounds and limits of this Empire, his Scepter extending* Gen. 28.

it self both over the Heavens and over all the earth. The two sides of the Ladder (*as one saith*) represent power and sweetness, which are as the two hands of the divine providence, which by divers steps goes mounting from earth to Heaven, and thence descendeth to the earth again, acting and walking a thousand wayes at once, through which the world is insensibly led to the periods appointed to it. God resteth himself on the top of this Ladder, and from thence sendeth forth his holy Angels, which are (*as* Gregory *saith*) the Ministers of divine providence, and sent forth to minister for them that are the heirs of salvation.

Caus. Hist. sacr.

Greg. Moral.

God continueth this great world by a continuall vicissitude, the day changing into night, the spring into summer, summer into harvest, harvest into winter, winter into the spring: one day is not in every point like another; some hot, some cold, some wet, some

some dry, some clear and Sun-shiny, some dark and gloomy; that giveth a great beauty to the Universe. Even so it is with Man, who being an Epitome of the great world, is alwayes ebbing and flowing into a perpetuall diversity of motions; sometime lifted up in hopes, by and by cast down in fears, sometime on the Mount of prosperity, and straightway in the Valley of Bochim. The life of man (*saith* Prosper) is a War without truce, neither is peace to be expected long but in the Tomb. *Never a one of mans dayes are like another of them, to teach us to have our hearts unchangeable in the great inequalities and accidents that befall us; and though all things are full of turning and variation about us, yet should we remain immoveable, earnestly breathing and longing after God. Let the Ship run out East or West, North or South; and let the Wind blow where and when it listeth, yet the Needle will still look toward the Pole: so let things go how*

Tùnc est tentatio finienda quando finitur & pugna, & tùnc finienda est pugna, quando post hanc vitam succedit pugnæ secura victoria. *Prosper.* l. 5. de cont. vitæ.

they will; let the soul be glad or sad, in joy or heavinesse, in light or darknesse, in temptation or repose; let the Sun scorch, or the dew cool, the drought or the frost consume; yet the point of our heart [our spirit] and our will (which is our needle) must continually turn and look to God our only soveraign good; and if once we firmly resolve never to forsake God and his wayes; and that neither tribulation, nor distresse, (such straits wherein Christians may be shut up, that they can see no issue out of it) nor persecution, nor famine, nor nakednes, nor perils and dangers occasioned by these, nor sword, nor fire, nor any other instrument of cruelty, nor death that is so dreadfull to nature, nor life which many times is more dangerous to the people of God than death, [life] that is attended with so many cares and casualties, and maketh men for the preservation thereof to forget their latter end; no nor Angels, nor principalities and powers, not evil Angels,

Rom. 8. 38.

gels, nor spirituall wickednesses in high places, no nor good Angels, (if they should go about to hinder our salvation) shall separate us from the love that is founded in Christ; this will serve as a counterpoize to hold our hearts in a holy tranquillity, among all the unequall motions of this life; in all these things we shall do more than conquer, not only overcome, but take the spoils of them, and reap advantage by them.

Ἀρχαὶ καὶ ἐξουσίαι, are put to signifie Magistrates. Luk.12.11. Luk.20.20. Tit.3.1. *But ἀρχαὶ ἐξουσίαι καὶ δυνάμεις, do promiscuously signifie either good Angels,* Col.1.16. & 2.20. Eph.1.21. *or evil Angels,* 1 Cor.15.24. Eph 6.12.

Gods providence is a Sun that penetrateth every where, and is alwayes in his high noon, the motions whereof though they seem oblique, go alwayes strait, and will (sooner or later) bring the people of God to their desired Haven, taking them by the hand, and leading them in all their pilgrimages, and both frequently and insensibly diverting them from the abysses, into which the pride and malice of their enemies would have often hurried them, who shall at last be driven to confess, that innocence and

truth are so dear to God, that whosoever shall offend them, shall find Heaven arming it self in their defence, and that the Almighty God hath invisible hands, which the stoutest opposers of his providence cannot break, and that divine vengeance which is inexorable, will (first or last) inflict on them the punishments they have deserved, that it may appear that God in his government of the world, hath respect to the poorest Christian, and meanest Artizan, (who no lesse enjoyeth this munificence of his bountifull Creator) than the highest Prince or greatest Potentate in the world.

Thrice happy are they that live under the favour of divine providence; every footstep thereof is a speaking to them in particular, that God will never leave them nor forsake them. Great peace may the soul have, when God is the primum mobile, and first mover of all his actions: what comfort may he take, when he consi-

dereth

dereth that he walketh in the way his uncreated wisdome hath marked out for him with his own hand? this consideration well digested, is sufficient (when things at any time seem to go cross to our desires, and Gods providences seem also to contradict his promises) to banish from us those disquiets and discontents, which extort from us that acquiescence and confidence, which we ought at all times to have in God, and to make us to resign our hopes, our joyes, our desires, our designs and interests into the bosome of his providence. How indulgent is God to his children? He spreadeth abroad his wings like the Eagle, Deut. 32. 11, 12 *stretcheth them out to cover each of his young ones, who are kept as it were in a nest: none are so safely kept as Gods little ones, who have* a nest under them, and a God over them. *All Gods benefits are for their good, every feather in his wings helpeth to cover them, his wings reach to the ends of the earth; be a Christian then where*

where he will, God hath a wing of grace or a feather of mercy to reach him: and therefore when at any time we feel the touches of that wise hand that manageth our greatest affairs; this may comfort us, that he will lay no more upon us, than he will give us a way out of, seeing he layeth them on us not as an angry Judge, but as a loving Father; none so much affectionate as he, none so much a Father as he, *saith* Tertullian. *When it raineth, we cannot see the end why God sendeth it through the thick Cloud, but when the storm ceaseth, we perceive presently that it hath been profitable, and done good to the earth: so while Gods hand is upon us, we often see not the benefit of it, but afterward we feel it to our comfort*, Psal. 119.71. *The Saints are beautifull in the fire of afflictions*: In the dark night of afflictions many glorious lights appear, which lye hidden in the Sun-shine of prosperity, *saith* Lactantius.

Tam pius nemo; tam pater nemo. *Tertul.*

Many

Many men deal with God as Joab *did with* Absalom, *who being often sent for, refused to come; at length when* Absalom *hath caused his barley fields to be set on fire by his servants, then he cometh to him,* 2 Sam. 14. 30. *So many times when we are in prosperity, God cannot be acquainted with us, nor are we at leasure to serve him,* but when he rouzeth us out of the nest of sin by the bill of afflictions, *as* Hierom *speaketh,* then we run unto him, and call upon him. *God hovers none in this evil nest, nor nourisheth any in their sins; if we expect comfort from him, we must be carried on his wings from this pit of corruption. When we are naked, God brings us into the nest of afflictions, to warm and ripen us there, and to feather the wings of our prayers, that we may soar aloft, and fly to the Throne of his grace.——Therefore when men at any time are the instruments of our sufferings, let us not consider whether we have deserved thus*

De nido peccati rostro flagelli percutit. *Hieron.*

XUM

thus to be dealt with by them, n
meditate on revenge, thinking how
pay them again in their own coyn
but let us look (not after the stone
but to the hurler, not to the staff, b
to the striker; considering that
make opposition against God, wer
but to strive against the stream;
he did that threw fetters into the Sea
to make it his prisoner, or as another
(as wise as the former) that went
out with a bag to catch the wind. It
is great wickedness and extream folly
with Job's wife to think we should
bless God in prosperity, and blaspheme
him in adversity, this were intolera-
ble ingratitude in the highest degree,
and with the Persians, to worship the
rising Sun in the morning for a God,
and to curse him at night (being
ready to go down) for a Devil; for-
getting the benefit they had of his for-
mer presence, and not considering the
benefit they should reap at his next ap-
pearing. Just so do many men, they
neither look backwards to Gods by-past
benefits,

benefits, nor yet forward to his future favours, but like Beasts look only downwards upon their present estate, never praising God for the benefits they have received, nor praying to him for such as they want, and yet may receive.

Afflictions be the beaten path and road that lead to Heaven, trodden and tracked by all the holy Patriarcks and Prophets, Apostles and Martyrs, that have gone before us, and that must be trodden by all the Saints and professors that must come after us, therefore we must not look for a peculiar estate above all our brethren, but seeing it is the lot and portion of all Gods children, we must prepare our selves to bear our parts with patience. That gold must be much beaten and filed, and tried in the fire, that must bear the image of the King: the Church is Gods image, which being decayed by Adam, is to be renewed by our conformity to Christ. Bernard saith, Christ our Head was crowned

crowned with thorns, his members must not think to crown themselves with Rose-buds.

And now Right Honourable, I here humbly present unto you this Treatise of Providence, who have observed the various operations of divine providence, and have seen the flux and reflux of a thousand accidents in these our dayes: and certainly! God cannot conceal his thoughts, designs, and loving kindness, from those that observe his doings, who admire his sage providences, and the miraculous conduct of his designs. The best improvement of all occurrences, is to consider all things spiritually, turning them to spiritual ends and uses: the living Christian layes things to his heart, his searching spirit (like the Chymick pots) can refine all that is cast into it, knowing that all things whatsoever, all accidents and events fall directly, and as it were perpendicularly under the counsell of Gods providence; to the guidance where-

of

of I leave you, praying that the Lord who blessed the house of Obed-Edom, *for lodging the Ark of his Covenant, will bless you with all spirituall blessings in heavenly things in Christ. Thus committing your Estates to the protection of the Highest; my labours to your favourable censures, and my self to your commands, I am*

My Lord, and Madam,

Your Honours

in all Gospel services,

May 26. 1662.

W. Geating.

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THE

THE Eye and Wheel OF PROVIDENCE.

Joh. 5. 17. *But Jesus answered them, My Father worketh hitherto, and I work.*

Chap. 1. *The Text opened, an Introduction to this Work.*

THe words are an answer to the *Jews* that persecuted our Saviour, and sought to slay him, for healing one on the Sabbath-day, that had been diseased thirty eight

eight years. Christ pleadeth with them in the defence of his fact, to let them see, and the world know, that he had done nothing but what was lawfull and justifiable. He might have told them; what though it were unlawfull upon the Sabbath-day to do any servile work, except with limitation about the Sacrifices in the Temple, *Mat.*12.5,6. yet it's lawfull to cure as I do; for I use no work, but do all by my Word; now it was ever held lawfull to speak on the Sabbath-day. But by his answer he fully instructeth us in the doctrine of the Sabbath: they might have remembred that he was Law-maker and Lord of the Sabbath, and therefore not tied by the Law: for though it be a Question in policy, whether the Law made or the Law-maker be the greater; yet it's no Question in Divinity, but that the Law-giver is above the Law; for he doth not command and enjoyn things, because they be good as men do; but his willing of them, altereth the nature of them, and maketh them good. The ground of the

Jews

ews opinion was, God the Father Ceſſavit ab opere ſine labore ſolo nutu.
eſted on the ſeventh day from all
is work which he had made, *Gen.*
.2. this Chriſt denieth not, but ex-
licateth the meaning thereof. It is
rue! my Father reſted the ſeventh
ay from all his work, and yet he
orketh hitherto; that is, he ceaſed
om his former work, without la-
our, with a word or a beck, with-
ut the leaſt difficulty: or as *Aqui-* *Aquinas* ad loc.
as well noteth; he reſted the ſe-
enth day, *à novis Creaturis condendis*,
rom making any new Creatures;
et he worketh hitherto, *Creaturas*
n eſſe conſervando, by preſerving his
Creatures in their being; or thus;
he reſted the ſeventh day from ma-
king any new world, or from any
new kinds of Creatures. This reſt
of God is not an abſolute reſt from
doing any thing at all, (for ſuch a
reſt contradicteth the nature of God)
ont is a reſpective reſt, and a ceaſing
o do any work of any kind of thoſe
his ſix dayes works, in which the
Heavens and the Earth, and all the
Hoſts of them were fully furniſhed
and finiſhed. But God the Father

worketh hitherto.] 1. In

Mio padre opera infin ad hora, & ancora io opero. *Ital.*

1. In governing the created World, and Kingdome of nature, according to the enacted Lawes thereof.

2. By setting up in the Kingdome of nature a Kingdome of Grace. And

3. By means of the Laws of both duely administred, to promote both finally to a state of glory. So that God is not idle in his Sabbath or resting day, that hath so much sacred and holy work to do, about the doing whereof our Saviour saith here, *My Father worketh hitherto.*

And I work.

Ut Filium Creatorem, nòn Creaturam intelligeres, nòn attulit Creaturæ operantis exemplum sed Patris. *Chrysost.* ad loc.

That is, as my Father worketh in the daily governing, preserving, and sustentation of all his Creatures; even so I (that am his Son) having power and example from him, to work those things that are conducing to the good of mankind, am not lett by the observation of the Sabbath, to do that work which my Father hath commanded, (for Christ speaks here of those admirable works, in which the power and wildome of God are manifest at all times)

Loquitur Christus de admirandis operibus, quibus divina potentia & bonitas hic omni tempore patefit. *Hyper.* Method. Theol l. 1.

times) if therefore the Father by preserving, governing, upholding, and blessing all things which he hath made, doth not break the rest of the Sabbath; neither do I violate the Sabbath, in healing this impotent man on the Sabbath-day.

My Father worketh hitherto, and I work.

Hence I shall take occasion to speak something on the Doctrine of Providence, and lay down this point of Instruction.

Doctr. That the Providence of God is alwayes in operation.

My Father worketh hitherto, &c.] God having finished that work of Creation in the space of six dayes, rested from that work on the seventh day; but from the work of his providence, and governing the things he hath made, he never rested one day from the Creation of the World. In six dayes the Creation of the World was finished, but the government thereof is perpetuall, and God

Commendat hic locus divinam nobis providentiam, & Patris & Filii eandem esse potestatem, & operationem, quod viz. divinam attinet naturam. *Bulling.* ad loc.

Non intelligendum est de similitudine, sed de paritate aut conjunctione operationis Patris cum Filio; nequis eorum actiones dividat. *Greg. Nazianz.* ad loc. Deus finito illo opere Creationis spacio sex dierum, cessavit quidem ab opere Creationis die septimo, verùm ab opere administrationis & gubernationis, jam inde à condito mundo nullo unquàm die cessavit: ne illo quidem Sabbathi, in quo tùm primùm cessavit ab opere Creationis, neq; enim adhùc cessat: continuò enim ac indesinenter res à se creatas tuetur ac sustinet. *Rolloc.* ad loc.

continually

continually worketh in preſerving and maintaining the order thereof, even as the Apoſtle ſaith; *In him we live, move, and have our being*, Act. 17.28. I ſhall not ſpeak of the providence of God as it is potentiall and immanent, but as it is actuall and tranſient, as it is the execution of his Decree in governing the World.

Chap. 2. *That there is a providence, proved by divers Arguments.*

Queſt. 1.

Argument 1.

Anſw. FOr our more orderly proceeding in this point, we ſhall enquire, Whether there be ſuch a thing as Providence?

Argum. 1. Beſides thoſe many places of Scripture which might eaſily be marſhalled and muſtered together, for the proof of the point, as ſhall (God willing) appear hereafter, it is manifeſt;

There is a God, therefore there is a Providence. In a Ship there is a Governour; among Souldiers a Generall; in the Heavens a Sun;

in

in a Kingdome a Law; and in the World a God; and it's all one upon the point to say there is no God, as to deny the providence of God. *The fool hath said in his heart there is no God*, Psal. 14. 1. *not with his mouth, for shame or fear*, saith *Aquinas*, but in his heart, *viz.* by his evil deeds and wicked life, he declareth that he is more than half perswaded that there is no God; or if he doth acknowledge the essence of God, yet he denieth the providence of God. The wicked mans heart denieth the essence and being of God, and his life denieth the providence of God: and indeed his life is as far from God as his heart. But the common consent of all Nations proveth that there is a God: and *Zanchy* shewing the vanities and varieties of opinions concerning God, affirmeth that there was no Creature so vile and base, but vain men (wanting the knowledge of the Scriptures, and being destitute of the Spirit of God to guid them) would rather make any thing their God, than have no God. Now then much more we that are

Non negans Essentiam, sed Providentiam Dei. *Aquin.* in Psal. 14. *Cicero. Tuscul.* quæst. 1. *Zanch.* lib. de tribus Elohim.

instructed not only by the light of nature, but also by the light of the Scriptures that there is a God, must needs confess that there is a Divine Providence.

There are three speciall properties of God, that manifest his Providence;

The Soveraignty
The Goodness } of God.
The Righteousness

1. The Omnipotency of God sheweth his power is absolute, and so he can do all things without exception; of which power *John* Baptist speaketh, going about to throw down the carnall confidence of the *Pharisees, I tell you that God is able out of these stones, to raise up children unto Abraham*, Mat. 3. 9. If he would, he could turn stones into men, and these men into believers: but omnipotency and soveraignty thus differ: omnipotency looks simply to effects physically, what the Lord can do: he can create many worlds, but his soveraignty is, that he may do what he will, and *de jure* do all things, and not give account of his matters

Rutherf. *instances of Grace.* c. 7.

matters to any one, *Job* 33. 13. as *Elihu* ſpeaketh; by his ſoveraignty he doth what he pleaſeth, and none can ſay, *What doſt thou?* Job 9. 12. Thus ſometimes he taketh away health from ſome, life from others: ſickneſs cometh and goeth at the command of God, it is not the fogs and vapours of the Air can cauſe ſuch great and epidemicall diſeaſes, as ſometimes are ſpread over City and Countrey, nor yet the influences of the Stars as Aſtrologers tell us, and if there be any influences of conſtellations, it is the Lord that by his Providence ordereth theſe conſtellations, making them to meet in ſuch and ſuch conjunctions, ſo that if health be taken away from any perſon or people, it is the Lord that taketh it away; *and if God ſnatch any man out of the world; if he ſtop thy breath, and deliver thee up to death, who can hinder him,* ſaith *Auſtin.* Thus ſometimes he taketh away the ſpirits and courage of men, that though they have opportunities of doing this or that, yet their hearts ſhall fail them, they ſhall not be able

Si rapuerit hominem è mundo. *Auguſt.*

able to effect it; therefore he is said to *cut off the spirit of Princes*, Psal. 76. *ult.* that their heart shall melt, their spirits faint, and their hands be feeble. *God hath as well a Bow to strike afar off, and set in young Gallants, that seems to themselves lusty and strong, and in the course of nature far from their ends, as a Sword to strike at hand, and cut down old men, that are even ready to drop into deaths mouth, and seem to have one foot in their graves*; as one hath wittily noted. Nay admit we live as long as in course of nature we can; yet as the longest day hath night attending it, so death ever succeedeth the longest life; even *Methuselahs* last Epitaph was, *Mortuus est*, he died, *Gen.* 5. 27. Sometime God shoots over and beyond us, at Princes and Nobles, and great Personages; sometime below us, at poor people of the lowest rank; sometime on the right hand he hits our friends, and sometimes on the left hand our enemies, but at last the dart will light upon our selves. Yea, he hath divers wayes to bring men to their ends: some are drowned with *Pha-*

By King.

raoh

raoh and his Princes in the Sea: ſome go to the Gallows, as *Haman*: ſome have their bones burnt into Lime, as the King of *Edom*: ſome are ſwallowed up of the earth, as *Corah, Dathan, and Abiram*: ſome are eaten of Dogs, as *Jeſabell*: ſome of Worms, as *Herod*: ſome periſh by famine, as divers in *Samaria*: ſome by peſtilence, as ſeventy thouſand in *Davids* dayes: ſome by the ſword, as in the time of the Warrs: one cryes out of his head with the *Shunamites* Son, 2 *King.* 4.19. another of his feet with *Aſa*, 2 Chron. 16. 12. one hath the Gout, another the Stone, another the Palſey, another the Dropſie, ſome die ſuddenly, others leiſurely, by long lingring languiſhing ſickneſs, but all meet in the grave: for as it was ſaid, 1 *King.* 19.17. that he that eſcaped the ſword of *Hazael*, *Jehu* ſhould ſlay, and he that eſcaped the ſword of *Jehu*, ſhould be ſlain by *Eliſha*: ſo he that eſcapeth death by one diſeaſe, ſhall firſt or laſt die by another, as it is ſaid *Jer.* 48.44. *He that fleeth from the fear ſhall fall into a pit, and he that eſcapeth the pit ſhall be*

God may take away from us what he pleaſeth, without

crossing his justice, for he is righteous in all his wayes: and without crossing his mercy and goodnesse, which is not due to any: he hath mercy on whom he will, and therefore may take away what he will from any: and without crossing his truth, for the promises by which he engageth to us in theje externals are conditional; and who can say he hath so exactly performed his conditions, that God can take nothing from him without breach of promise?

taken in a snare: or as a man that fleeth from a Lion and meeteth with a Bear, or getting into an house and leaning to a wall, and a Serpent biteth him, Amos 5.19. Thus God to shew his soveraignty in the course of his Providence, takes away wealth and riches from some, and giveth it unto others: God hath taken away the Cattell of your Father, and given them to me, saith *Jacob* to *Labans* sons, *Gen.* 31. 9. Sometimes he gives wealth to and takes it away from the same person, as *Job* confesseth, *Job* 1.21. Sometimes he giveth rains and showers, and fruitfull seasons, *Act.* 14. 17. and at other times he with-holdeth the rain, causing it to rain upon one City and not upon another, *Amos* 4. The Lord likewise setteth up and pulleth down, he advanceth and abaseth: promotion cometh not from the East, nor from the West, nor from the North, nor from the South, but God is the Judge; he putteth down one, and setteth up another, *Psal.* 75.6,7. all which are notable declarations of Gods Providence.

2. Gods

2. Gods goodnes doth further manifeſt his Providence: the Lord is truly good, and the chiefeſt good, and no evil (as evil) cometh from him; his goodneſs is like an Ocean, you read of the riches of his goodneſs, *Rom.* 2. 4. the whole earth is full of the goodneſs of the Lord, ſaith the *Pſalmiſt*, and that which is moſt good is moſt communicative; the Lord is good, and doth good unto all, cauſing his Sun to ſhine on the evil and the good, and his rain to fall upon the juſt and the unjuſt. Theſe common outward bleſſings are often beſtowed indifferently upon all alike, good and bad, juſt and unjuſt; and the reaſon is, becauſe God is a common Father to them all; and therefore as every Father will beſtow ſome things upon all his children, though he reſerve the inheritance for one, as *Abraham* for *Iſaac*, giving other meaner gifts to the reſt: ſo God reſerveth ſpirituall and heavenly bleſſings, and Heaven it ſelf for the Elect onely, but outward earthly bleſſings he uſually beſtoweth upon all; as a learned man upon

Eccl. 9. 2.

Gen. 25. 6.

De Dieu in Act. 17. *The times obey, the Elements serve, the Corn abundantly groweth, the fruits of the Vine do ripen in season, the Trees abound with apples, the Woods spring, the Meadows flourish as well to the use of the sinfull, as to the good. Cypr. de bono patient. Dionys. de divin. nominib.*

that place, *Act.* 17.30. [the times of this ignorance God winked at] saith, that the Greek word [ὑπεριδὼν] is usually from the Hebrew translated by the Septuagint, to hide ones self from; and so that being the meaning of the word [ὑπεριδὼν] here, it standeth in opposition to the following words. God then hid himself from the Nations, hid the means of grace from them, but now in the times of the Gospel doth more open and declare himself to the Nations, commanding every man every where to repent; and yet even then when he suffered all Nations to walk in their own wayes, he nevertheless left not himself without witness, in that he did good, giving them rain from Heaven, and fruitfull seasons, filling their hearts with food and gladness, as *Paul* and *Barnabas* told the men of *Lystra*, Act. 14. 16, 17. One saith, That *the chief title that God giveth to himself, is* Bonitas *goodness, because it is the property of all good things to communicate themselves to others, therefore most agreeable to God, who raineth down all his blessings upon*

u, and that therefore all other names of God, are but commentaries and expositions of this name.

3. The righteousnes of God is also a demonstration of Gods Providence: *Ambrose* calleth the mercy of God the justice of God, because he saith, God declareth himself righteous by performing his promises, *Isa.* 53.11,22. and God in his works of justice useth mercy, *Prov.*3.12. *Heb.* 12.6. but the justice of God is more manifested in his judgements. The Lord is known by the judgements which he executeth, *Rom.*9 16. i. e. known to be just and righteous. We read, *Rev.*16.4,5. that the third of the seven Angels poureth out his vial upon the fountains, and rivers of waters, that is, upon a part of Antichrists followers, and those that are figured by the fountains of water, are thought to be the teachers of that corrupt Church; and the Text saith, they became bloud, that is, their bloud was shed; and there is a notable declaration of the righteousnes of God, by the Angel of the waters, Thou art righteous O Lord, which

Jus comes Jovis. *Ambros.* in Rom. 3.

which art, and waſt, and ſhalt be, becauſe thou haſt judged thus: and *ver.*6. for they have ſhed the bloud of Saints and Prophets, and thou haſt given them bloud to drink, for they are worthy: and *ver.*8. another ſucceedeth him; Even ſo O Lord, true and righteous are thy judgements: true] becauſe thou haſt laid on them no more than thou threatnedſt before; and righteous] becauſe done according to their deſert: and *Rev.* 19.11,12. Chriſt is mounted on his white Horſe, and deſcribed very gloriouſly; here's a deſcription full of terrour and Majeſty, and his execution is ſo dreadfull, that there is a ſolemn invitation to a ſtrange Feaſt, *ver.*17,18. to *eat the fleſh of Kings and Captains, and of mighty men, and the fleſh of Horſes, and them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great.* By the fleſh of theſe, I conceive, is meant the ſpoil of the Antichriſtian party, when this great Battell ſhall be fought in *Armageddon*: but how this is managed, appeareth in the latter part of *ver.*11; it is ſaid, *He that*

A wiſe Heathen ſaid, τὰ τῶν θεῶν θεσπέσια μέγα. *All that God doth is full of providence, and he can do nothing that is unjuſt. Antonin.* l.2.§.2.

ſate

ſate upon the white Horſe is called faithfull and true, and in righteouſneſs doth he judge and make Warre. It is one of the hardeſt things in the world to manage the Sword-military, according to the rule of juſtice: ſouldiers uſe to put all to the Sword that ſtand in their way, plundering both friend and foe; but Chriſt acteth the part of a valiant Warriour, and of a juſt Judge; in righteouſneſs doth he judge and make Warre. It is ſaid, *Pſal.*97.2. that *clouds and darkneſs are round about him, righteouſneſs and judgement are the habitation of his Throne.* Ver.33. *A fire goeth before him, and burneth up his enemies round about.* When fire is kindled in Gods anger, as fire inkindled in a thicket of thorns, ſpreading it ſelf every way, flying from buſh to buſh, yet doth it not burn at random, but breaks out from the Throne of God, which is founded on righteouſneſs, or compoſed of righteouſneſs. Men in their anger are uſually tranſported with violent paſſions, and are very irregular; but when God is incenſed by the worſh of his enemies,

he

he acteth regularly; his Throne is upon judgement and righteousness, and Heaven and earth, Angels and men, are witnesses thereof. *Ver.* 6, *The Heavens declare his righteousness, and all the people see his glory.* Now these terrible actings of God in righteousness, are great proofs of his providence.

CHAP. III.

Argum. 2.

Argum. 2. THe second Argument to prove there is a divine Providence, may be drawn from the fulfilling of whatsoever hath been foretold, and performing of what hath been promised and propheſied of.——To instance in some few particulars: He promised *Adam* that the seed of the woman should bruise the head of the Serpent, *Gen.*3. the which promise was fulfilled and made good in Christ, four thousand years after it was made. He promised *Abraham* that though his seed should sojourn in

in a ſtrange Land four hundred and thirty years, yet he would at length bring them into the Land of promiſe, and the lot of their inheritance, which promiſe he performed at the time appointed, *viz.* in the dayes of *Joſhua*, and in the performance of this promiſe, Gods providence manifeſtly appeared, and many wayes manifeſted it ſelf.

1. In the preſervation of *Iſaac*, whom his Father was commanded to offer up for a burnt-offering upon Mount *Moriah*, Gen. 22. As *Abraham* had already ſtretched out his hand, and was ready to dart the thunderbolt God had put into his hand, he who commanded *Abraham* to ſtrike, ſtayes his blow, and the Altar of *Moriah* which was to be the Scaffold of death, became the Theatre of life, *and his Pile* (as one hath well noted) *ſerved but to make a Bonfire of joy, and a triumph of the fidelity which* Abraham *and* Iſaac *teſtified unto God.* *Cauſin.* hiſt. ſac. l. 2.

2. By ſending *Joſeph* into *Ægypt*, to provide for his Father *Iacob*, and his Family during the famine. I doubt

doubt not but *Jacob* thought God would provide for the preservation of himself and his Family; but how far was it from his thoughts, that *Joseph* should be the instrument of their preservation, whom he thought long before to have been a prey to some cruell Beast. Therefore when *Joseph* makes himself known to his Brethren, he tells them, *God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance; so now it was not you that sent me hither but God,* Gen. 45. 7, 8. *Gregory* glosseth upon the Story of *Joseph* thus; *God so ordered it by his providence, that what his Brethren sought to decline, they were constrained to promote, even by their resisting of it.* Joseph *was therefore sold by his Brethren, that they might not adore him, and yet he was therefore worshipped because he was sold, and they forced to render him duties, as to their Soveraign, not knowing him that was now over their heads, and whom they would have trodden under their feet.* Joseph *takes not up the government of Ægypt, untill he hath been used like a Beast, and sold as a slave,*

Divino judicio quod declinare conati sunt, renitendo servierunt: ideò venditus est à fratribus *Joseph* ne adoraretur, sed ideò est adoratus quia venditus: sic divinum consilium dum devitatur, implectur; sic humana sapientia dum reluctatur, comprehenditur. *Greg.*

slave, even by those who must one day be his captives and vassals, and he must go out of a Dungeon to the Court, and of a Shepherd become Viceroy of Ægypt. Even so the divine counsell is accomplished in being opposed; so humane policy is defeated, while men seek to promote it.

3. In preserving *Moses*, from drowning, contrary to the Kings cruell Commandment. His Mother having hid him three moneths, and being no longer able to conceal him, she deviseth for him a little Ark made of Reeds, and dawbed it with slime and pitch, putting the Child in it, and setting it among the Bullrushes by the River side, appointing her Daughter (the Childs Sister) to watch the same, committing the Child to the providence of God, whom she could not preserve from a bloody Tyrant, depending upon God for the safety of her Child. The Child thus placed by the Bank of *Nilus*, while the prudent Mother looks with horrour on the Tomb of her Son, and her eldest Daughter standeth as a Sentinell, to see what would

Babingt. *Notes in Exod.* 2.

would become of her little Brother, Gods providence so ordered it, that this cruell *Pharaohs* Daughter, called of some *Thermutis*, cometh down that way to wash her self in the River, who descending on the Bank of the River, perceived the Cradle wherein little *Moses* was; at the same time, an happy curiosity incited her to send one of her Maids to see what it was, who brought to her Lady the little Vessell, in which was inclosed the honour and prosperity of the people of *Israel*: the poor Babe weeping upon her, begged by tears (as well as it could) some pity against the cruell Edict of her bloody Father. The Sister of this found Infant, who looked for nothing less than such an encounter, asked if she should fetch a Nurse for him among the *Hebrew* women, (the Child utterly refusing (as Stories say) to suck an *Ægyptian* woman then present) she willingly consenteth; the Maid instantly brings the Mother of the Child, to whom *Pharaohs* Daughter gave the charge of nursing up this Infant: in *Pharaohs* Court he afterward continueth,

meth, (being called the Son of *Pharaohs* Daughter) as *Stephen* witneſſeth, till he was forty years old; at which time God put it into his heart to leave the Kings Court, that ſo he might become a leader and Captain to the people of God: that he was appointed by God to deliver the people of *Iſrael* out of their miſerable ſervitude, he knew not, till God revealed it, which ſeemeth to be at the age before-mentioned. One might think that *Moſes* had been in the moſt likely capacity of delivering his Brethren, when he was ſtiled the Son of *Pharaohs* Daughter, and *was*, as *Philo* the Jew noteth, *adopted as the next heir of the Crown, and after his adoption, could expect nothing but a Crown and Scepter:* yet here behold a ſtratagem of divine providence; *Moſes* muſt depart out of *Ægypt*, and leave the Court of *Pharaoh*, having no other but poverty and miſeries for his companions; he muſt become a fugitive in the Land of *Midian*, where he exerciſeth the imployment of a Shepherd for forty years together; then God delivereth

Act. 7. 23.

Philo Judæus in vit. *Moſ.*

his people by the hands of *Moses* a poor Shepherd, when *Moses* the great favourite in *Pharaohs* Court could not do it. In a word! all the promises and propheſies concerning Chriſts conception, birth, life, death, were all in due time accompliſhed, both for matter and manner, ſubſtance and circumſtance; as alſo the threatnings of Chriſt againſt the *Jews*, the deſtruction of their City and Temple, which plainly prove the Providence of God.

CHAP. IV.

Argum.3. Argum.4.

Argum.3. THis appeareth likewiſe by the orderly government of all things in the world, *viz.* Families and private Houſes, Towns and Incorporations, Cities, Countries, Kingdomes and Commonwealths, wherein ſome govern, and others are governed. *A Kingdome or Commonwealth is a lawfull government of many Families, and of thoſe things which*

which unto them in common belongeth, with a puissant Soveraignty; so is a Family the right government of many persons, and of such things as are unto them proper, under the rule and command of one and the same Head of the Family, as a famous Lawyer and States-man hath well noted. Now this could not be without a divine Providence, so ordering and disposing matters, over-ruling mens minds, setting and keeping some in Authority to rule, and others in awe and subjection to be ruled. This some of the Heathen by the Moon-light of nature have been able to discern and confess, that *Commonwealths were governed much more by a divine hand and assistance, than by the endeavours, labours, and counsels of men:* therefore even some of them held that man an Atheist, that should deny Providence, as well as deny a Deity.——Now this is a most certain truth; for in all States there be some loose lewd fellows, that had rather all to go at six and sevens, as they say, *viz.* in a confused course and disorderly fashion, than submit themselves to live in a well-

Bodin. de Repub. l. 1. c. 2.

Deorum ope & auxilio, multo magis quam hominum ope & consilio Respublicæ gubernantur. *Cicero* pro *Rabirio.*

well-ſetled and eſtabliſhed Government; and yet even theſe the Providence of God ſo repreſſeth, as that either for ſhame or fear, or ſome other thing, they ordinarily break not out to be extraordinarily and notoriouſly outragious. In a word! it is he that preſerveth Rulers and Governours, and putteth it into their heads and hearts to make good Laws, and take order that they may be kept being made, as he tells us, *Prov.*8.15. *By me Kings raign, and Princes decree juſtice.* God ſets his eternall Law before their eyes, as being of principall force and moment, to breed in religious minds a high eſtimation thereof; *and there can be no doubt* (as a learned man hath obſerved) *but that Laws apparently good, are* (as it were) *things copied out of the very tables of that high everlaſting Law:* not as if men did behold that Book, and accordingly frame their Laws, but becauſe it worketh in them, diſcovering and (as it were) reading it ſelf to the world by them, when the Laws which they make are juſt and righteous.

Hooker. Eccleſiaſt. polit. l. 1.

Furthermore,

Furthermore, the Providence of God is evident, by the long continuance of this or that very form of Government through many ages: as of a Monarchy with the *Assyrians* and *Ægyptians*, with *England* and *France*, &c. of an Aristocracy with the *Venetians*, and the like. For though mans wisdome and policy have some stroke in point of Government; yet notwithstanding if we consider the multitudes of wicked men, and the mischiefs that may proceed from without, and what mutabilities are incident to humane affairs, it might seem impossible that any State should so long subsist, were it not upheld by a divine power and Providence. Which is also further manifest, where it pleaseth God to change the form of a Government; for even to those men whom he maketh use of as instruments for the effecting of that matter, those things which mans wisdome is not able to fathom, do succeed more beyond their desires and wishes, than the diversity of humane casualties ordinarily doth permit: the great correspondence of

events, and concurrence of things to a certain end, is an Argument that there is an all-guiding Providence. Now as a Ship though never so well built and tackled, cannot long brook the Sea without a skilfull Pilot; no more could the world it self, nor any form of Government in it long continue, unless it were guided, maintained, and governed by the great Creatour of all things.

Argum. 4. Every mans conscience evinceth and plainly proveth this point: especially if a man be guilty of any notorious sin, which none but God and himself knoweth of, his conscience will many times gripe and pinch him, with the consideration of the fear of Gods vengeance for it. *Paul* tells us that the very *Gentiles* had their consciences accusing or excusing them, according as they had done either good or evil, *Rom.* 2. 15. So *Suetonius* writeth of *Caligula*, that monster of men, that *when it thundered or lightened, he would get himself into some Cellar or deep Vault, thinking* (it seemeth) *to hide himself from the vengeance of God, which* (his guilty conscience

Sueton. in *Calig.* Plures sunt quos timor corrigit, quàm quos amor dirigit. *Aug.*

conſcience told him) *did purſue him.* Now if mans own conſcience accuſe him, ſhall not God much more, who is greater than it, and made it? conſcience condemneth many men not only in reſpect of ſome particular actions that have been done by them, as *David* in the matter of *Uriah*, and numbering of the people, and *Peter* about the deniall of his Maſter, which made him weep bitterly; but ſometimes it doth condemn a man in reſpect of his generall eſtate; it may condemn him in reſpect of his finall and eternall eſtate, whereupon followeth a dreadfull expectation of judgement, *Heb.*10.27. as when a Malefactour is arraigned and condemned, he then expecteth the day of execution.

Sometimes alſo fear hath forced prayers from Infidels in time of their diſtreſs, and thereby have they acknowledged a divine Providence governing all things. So we read of thoſe *heatheniſh* Mariners, *Jon.* 1. when there was a great tempeſt in the Sea, they were afraid, and cryed every man to his God: *The Mari-*

...natæ sub errore religionis, intellexerunt aliquid esse verendum. *Hieron.*

Divinum aliquod & singulare judicium. *Tremell.* in *Jon.* 1.

Pessimus in dubiis augur timor. *Petrarc.* de remed. utr. fort.

Lyra ex *Rab. Solom.*

vers under a false Religion understood that something was to be feared, saith *Hierom.* Thus the *Athenians* in time of a great plague, (as some Authors tell us) set up an Altar with this Inscription, *ignoto Deo,* to the unknown God, *Act.* 17. 23. and *Tremellius* saith of these Mariners here, that *they knew it to be some divine and singular judgement, because it was so suddain and violent; therefore they fear and fall to their prayers.* So *Ovid* in the like case, and in the like danger;

Dii maris & Cœli, quid enim nisi vota supersunt? Ovid.

Fear makes men formall, and do some outward devotions; and even naturall and servile fear may sometimes serve as an Aul, Needle, or Bristle to bring in filiall fear. An Angel with a drawn Sword maketh even *Balaams* Ass to startle; and this strange tempest maketh these rude fellows full of devotion. *These Infidels were of divers Nations, and divers Religions,* as *Lyra* noteth out of the

he Rabbins, because they call every man upon the God of his Country.

CHAP. V.

Argum.5. Argum.6.

Argum. 5.

FUrthermore, the severall dispositions of people, according to the Climats in which they live, do notably prove there is a Providence. *Tacitus* tells us, that *the Magistrate commandeth nothing in* Germany, *but with the Sword in his hand:* and *Cæsar* saith, that *the* Germans *made little account of any thing but war and hunting:* and *Solinus* saith, *The* Scythians *did stick a Sword into the ground, the which they worshipped, placing the end of all their actions, Laws, Religions and judgements, in their force and Arms;* and whether we have not had many of these mens Religion of late among us, let any indifferent person judge. The naturall disposition of the *Northern* Nations, is quite contrary to them of the *South*, and the people of the middle Nations to both.

Tacitus.
Cæsars Comment.
Solinus.

both. The *Northern* Nations are laborious and exercised in Manuall Arts; the greatest Law-makers, States-men, eloquent Orators, Poets and Historiographers, are in a manner all of the middle Nations. The *Southern* people are full of sagacity, and subtill searchers in occult Sciences to instruct others; the *Ægyptians*, *Chaldeans* and *Arabians*, (those *Southern* people) have brought to light the hidden Sciences, both Naturall and Mathematicall. This may be spoken for the generall qualities of people of all Countreys; but as for the particular, there are in all places and in all Countreys men of all humours, as *Bodinus* noteth: and we may see in every Countrey, how wisely God in his Providence hath tempered the societies of men. All are not of one disposition: some are hot and fiery, suddain, rash and violent in their actions and motions; others are more solid, of riper wits, and more deliberate in their doings: some again are very dull, and of blockish stupidity; others are very quick, and full of agility; some need

Bodin de Republ. l. 5. c. 1.

need the bridle, and some the spur. If all men were hot and heady, the world would soon be in a flame; if all were dull and heavy, it would lie flat and dead. *Stirring wits*, saith one, *like working Barm, put the drowsiness of the simple to working, and the slowness of the other tempereth their forwardness, and both these extreams are brought to the golden mean.* It's worth while to mark this disposition, and Gods Providence bringing all to a right temper and good end; and wise men have observed, that great and noble spirits have least passions, and that the lowest and basest spirits are most subject to passion. If Princes power were in the hands of rurall Peasants, or the passions of private men in Princes, the world would soon totter; but Gods Providence hath wisely severed them, that power without passion may be beneficiall, and passions without power may be harmless.

struth. observ. Cent. 1.

The last Argument is drawn from the consideration of the fragility, and mutability of all outward things: if we read sacred and prophane Stories,

Argum. 6.

ries, we shall see the truth hereof abundantly. *Nebuchadnezzar* that lofty Prince would mount up to Heaven, and set his Throne among the Stars, and God tumbleth him down, making him to eat grass with the Oxen, and for divers years to lead a life in bruitishness; and when his understanding and dignity is restored to him, he acknowledgeth Gods Providence and his Soveraignty over him. *Belshazzar* in the midst of great feasting and jollity, heareth the great Clock strike his hour, and seeth a mans hand in the Wall, drawing a dreadfull sentence against him. *Cæsar* is massacred in the midst of the Senate; and *Valerian* the *Roman* Emperour, becometh a foot-stool for *Sapor* King of *Persia* to mount on Horseback: the proud *Bajazet* is carried about in a Cage by *Tamerlane*. We read likewise of *Henry* the fourth Emperour of *Germany*, a valiant Prince, that after victory gotten by him in fifty two pitcht Battels, he was deposed in his old age, and brought to that necessity, that he made suit to be a Prebendary

Dan 4 34,35.

Munst. Cosm. in *Germ.* p. 299

bendary in the Church of *Spire* which he had built, which was denied him; whereupon it is ſaid, he brake forth into thoſe words of lamenting *Job*, *Have pity upon me O my friends, for the hand of God hath touched me.* And *Procopius* tells us of *Geliver* Prince of the *Vandals*, brought to that miſery, that he wrote to a Friend of his, to ſend him a Harp, a Spunge, and a Loaf; a Harp for his ſolace, a Spunge to dry up his tears, and a Loaf to ſtaunch his hunger. *Seſoſtris* that proud King was aptly taught the uncertainty of earthly enjoyments, by the example of four Kings, whom (when he had taken them priſoners) he cauſed to draw him in a Chariot; in which action one of the Kings turned his face alwayes backward, and being demanded the cauſe, he anſwered, as he beheld the Wheels of the Chariot, the ſame that was on high did on a ſuddain come down below, and thereby he called to mind the unſtable condition of men, which anſwer cauſed *Seſoſtris* to uſe them more mildly and courteouſly afterwards.

Procop. de bello *Gothico.*

St Rich. Barckl. de ſummo bono.

One ſaith of unſtable fortune, as it is commonly called,

Hos premit, hoſq; levat, hos dejicit, erigit illos:
Cogit & in varios homines deſcendere caſus.

Heidfield. Sphinx. Philoſ.

In

In this world we have no certain not sure estate, no abiding City in a perishing world: though the earth be so established by Gods Word, that it abideth for ever, yet all things on the face thereof do evanish by changes. A serious and frequent meditation of change, is a good way to make our estate certain.

CHAP. VI.

The definition of Providence; the parts of it.

THus having proved that there is a Providence, I shall in the next place shew what it is, and what be the parts thereof.

Definit. of Provid. πρόνοια ἐστιν ἡ ἐκ θεοῦ εἰς τὰ ὄντα γενομένα ἐπιμέλεια. *Greg Nyssen.* lib de Provident.

Providence is Gods wise, perpetuall, and unchangeable disposing and governing of all things that are, or come to pass, as well in the Heavens as in the earth, and not only those things that concern man, but also those things that are put below him. As God made all things wonderfully at the first, so with no less admiration

admiration doth he govern, sustain, and take the care of them even to this day: *My Father worketh hitherto, &c. The eyes of all wait upon thee,* or look unto thee, saith the *Psalmist, and thou giveſt them their meat in due ſeaſon, thou openeſt thine hand, and ſatisfieſt the deſire of every living thing,* Psal. 145. 15,16. *It is a moſt abſurd thing,* saith *Theodoret, to ſay that God created all things, but that he hath no care of the things which he hath made, and that his Creature as a Boat deſtitute of a Steerſman, is with contrary winds toſſed to and fro, and knocks and cracks upon ſhelves and rocks.* God is a great Houſholder, all Creatures are in his Family, and there is no Creature in this great Family neglected: the little Ant and the creeping Worm, have their allowance of God as well as man; he never gave life to any Creature, but he alloweth a convenient maintenance for it: he made all things by his Word, and by his Word and bleſſing in the means of their life are they upheld.

Theod. in 10. Serm. de Prov. Providentia eſt perpetuum & immutabile rerum univerſarum regnum & adminiſtratio. *Szegedin.* loc. com. de Provid.

Now the Providence of God is compoſed of three heads;

Knowledge,

Knowledge.
Disposition and
Government.

1. Knowledge: he seeth and considereth all things; his Science is infinite and incomprehensible; he most distinctly beholdeth all things which have been, are, shall be, and may be in their proper essence, which is the efficient, finall, exemplar and fundamentall cause of them. *The eyes of the Lord run to and fro through the whole earth*, 2 Chron. 16 9. which knowledge of his thus in Verse expresseth *Homer*:

Homer.

——— The Suns clear light,
Which neer'theless to pierce
Th' earths entrals hath no might.

Nor Sea with his weak rayes,
But th' worlds Creatour great
All things survayes
From forth his dwelling Seat.

Earths Masse doth not withstand
Nor dark night letts, but he

Things

Things present and to come,
And past at once doth see.

Hereof it is called by the *Grecians* προγνωσία, that is a power whereby things are foreknown, and προνοια, whereby the same are foreordained and ruled, as one noteth: God knoweth all things simply together by one act, and not successively, *Heb.*4.13. *Mat.*7.23. God is *simplex actus*, and as he most perfectly knoweth himself, 1 *Cor.* 2. 10. so also he knoweth all other things besides himself, *Gen.*1. 31. *Rom.* 11. 36. This is called by *Aristotle* and *Anaxagoras*, *intellectus purus*. In this respect did *Chrysippus* call providence ἀδιάφθορον, ignorant of nothing. God hath not only a generall and common, but a proper and peculiar, yea (and that) a perfect knowledge of every thing, and by this distinct knowledge he knoweth singular things (to come, even contingent; for to him their first cause they are necessary, though in respect of second causes contingent. *The eyes of the Lord are in every place, beholding*

Basting. Catec. de Provident.

Ἀδιάφθορα ab α privativa, & διαφθορω fugio, quia illam nihil fugit. *Chrysip.*

the evil and the good; and if it were not so, God would have only the bare title of governing the world, and the thing it self should belong to second causes; even as among men, many things are done in the names of Kings and Princes, and said to be done by their command, when in the mean time, what they are, and how they are managed, because done by their Ministers, they scarce at all know or understand.

2. The second head of Providence is disposition, which ordaineth the connexion of parts, and maketh one correspondent with the other. *Saul* in seeking his Fathers Asses had no expectation of a Kingdome, 1 *Sam.* 9. 3. he by the advice of his servant goes to *Samuel* to enquire about the Asses, but it is said, *the Lord sent him thither*; God so disposing of it by his Providence. The Lord had told *Samuel* a day before in his ear, saying, *To morrow I will send thee a man out of the Land of Benjamin, and thou shalt annoint him to be Captain over my people Israel.* Ver. 16. So the Lord saith of the King of *Assyria*;

ria; I will send him against an hypocriticall Nation, and against the people of my wrath, will I give him a charge to take the spoil, and to take the prey, and to tread them down as the mire of the streets: howbeit he meaneth not so, neither doth his heart think so, *Isa.* 6.7. But most remarkeable is that Providence of God, in disposing of all things according to the prayer of *Abrahams* servant, bringing forth and shewing him the Damsell that was to be a Wife to his Masters Son, by the same token which he had expressly desired; which was this, that if the Damsell that he desired to draw a pitcher of water for him, should answer, saying, I will, and I will give thy Camels drink also, then that should be she whom God had appointed for *Isaacs* Wife, and so it came to pass. *Gods wise disposition is such,* saith *Causin, that all the whole Universe in all its parts, is ruled like a paper with Musick lines,* which made *Synesius* say, *The world was the Harp of God, and the divers orders of nature were the strings of it.* All things are overruled and swayed by the great

Gen. 24.

Causin. de Provident.

Synesius Hymn. 4.

arm of Providence: he ordereth, directeth, and disposeth of all things to the ends that he hath appointed them, *viz.* his own glory, and the good of his Elect.

3. The third head of Providence is Government: he governeth all things according to the counsell of his own will. God is not confined by any externall Law, nor straitned by the course of nature; he acteth with great freedome and soveraignty. Now I argue thus: if the world and all things therein be not governed by God, either it is not governed at all, or it is governed by some other, or else it governeth it self.

1. It cannot be, that there can be no government of the world, because the constant order and vicissitude in nature and naturall things, the mutuall intercourse and interchangeable succession of day and night, winter and summer, heat and cold, and a thousand such like, proveth the contrary: of all which and their like, *Clemens* of *Alexandria* saith, *It were a most wicked thing*

Clem. Alex. Stromat.

not

not to think them effects of Gods Providence.

2. It cannot be governed by any other but by God himself: for if there were another to govern the world, he must be either superiour or inferiour to God; if superiour, then God were not God, but he is called a great God, and a great King above all Gods, *Psal.* 95. 3. In his hand are all the deep places of the earth, the strength of the hils is his also; the sea is his and he made it, and his hands formed the dry land. *Ver.* 4. He is called the most high God, and said to be higher than the highest, therefore there is none above him, none equall unto him: and if he were inferiour to God, then could he not be sufficient to govern the world, because no less than an Almighty power is required to the government thereof.

3. If the world be not governed by God, either he doth not know how to govern it, or is not able to bear the weight thereof, and to go through with the management of that work, or is not willing to undertake

When all things are created of nothing, and many things are compounded of contraries, and by a naturall enmity seek the ruine of one another, none but God can preserve them, for who else is able to govern so great a Mass but an infinite power? Stock. on Mal. 3.

Deus liberrimum agens, qui à nemine cogitur ad hanc rerum omnium administrationem. *Polan. Syntag. de Provid.*

dertake so great an imployment upon him: but God is omniscient, and therefore he well understandeth *rationem administrandi*, how to govern the world, and that in the best manner: he is likewise omnipotent, and therefore able to bear the government thereof upon his shoulders, and to manage it exactly and powerfully, because he is at no labour in the execution of his will and pleasure; but whatsoever he willeth, that also he effecteth with ease: he is likewise *summum bonum*, the chiefest good, and therefore he willingly undertaketh this work; he is a most free Agent, and is compelled by none to the government of the world; the manner of his governing is very good, because he alwayes doth well, yea even when instruments do evil, as *Joseph* tells his Brethren; *As for you, ye meant evil against me, but God meant it unto good*, Gen. 50. 20.

If God made the world, then was he without the world, and hath wisdome and ability enough to govern it: the knowledge of all objects in the world causeth no wearinesse in God,

God, because all therein is finite, but his knowledge is as his essence is, infinite: he governeth the world not as the mind the body, but as a Master governeth his house, as the Stern-man governeth his Ship, a Charret-man his Chariot, who are not mixt with the things governed by them. And as God governeth all things, so he doth nothing *obiter*, rashly or inconsiderately: he is well advised in every thing that he doth, else it might be thought that all things came to pass by chance and fortune, and so the Providence of God should no way differ from them. We are rash and heady, and many times carried on with more passion than reason, and no corruption transporteth us so far as violent passions; but whatsoever the Lord doth in his government, he doth it with exact judgement.

Sic mundum regi à Deo dicimus, ut à rectore provinciam cujus aparirores nemo socios esse in regenda provincia dixerit, quamvis illorum ministeriores geratur: & hi tamen possunt aliquid præter jussa rectoris, per ipsius ignorantiam, quæ est conditionis humanæ. Ille autèm præses mundi, & rector universi qui scit omnia, cujus divinis oculis nihil septum est, solus habet rerum omnium cum filio suo

potestatem, nec est Angelis quicquam nisi parendi necessitas. *Lactant.* l. 2. c. 17. Si Deus fecit mundum, fuit ergo fine mundo: si regit, non utiq; sicut mens corpus regit, sed tanquam dominus domum, navimq; gubernator, auriga currum; nec tamèn missi sunt iis rebus quas regunt. *Lactant.* l. 7. de divino præmio. c. 3.

CHAP. VII.

Of Gods Generall Providence.

FUrthermore, for our better understanding of this point of the Providence of God, we must note, that it's of two sorts;

Generall,
Particular.

Deus noster ab universitate omnium rerum, nèc munus dignantissimæ visionis avertit, nèc regimen suæ providentiæ tollit, nèc indulgentiam benignissimæ pietatis auferr. *Salvian* de gubernat. Dei. l. 2.

1. Gods generall Providence, which extendeth it self to all the Creatures of the world, and is manifested by his giving life and breath unto all living Creatures, (*for in him we live, move, and have our being*, Act. 17. 25, 28.) and by upholding all things by his powerfull Word, *Heb.* 1. 3. The Providence of God extendeth it self to all things, (whether of a superiour or inferiour nature) to all things in generall, as well as to this or that particular thing; as well to corruptible and contingent things, as to things incorruptible and necessary; as well to things weak and vile, as to those things that are of a more excellent nature.

nature. *God doth not take away the government of his Providence from the generality of all his Creatures*, saith *Salvian*. It is God that worketh all in all, 1 *Cor.*12.6. *Of him, and for him, and through him are all things*, Rom. 11.36. All things are of God, as of the first efficient cause; by God, as the conserving cause; for God, as in the end. So *Aquinas*, or as *Calvin*, *All things are of him, no other moving; through him, none helping; for him, no other partaking of glory with him*: the one determineth whence we have our being and well-being, whence cometh our life, and that which maintaineth it; and the other, to whom we must offer up the sacrifice of praise for all.

A seipso nullo movente, per seipsum nullo adjuvante, propter seipsum nullo communicante. *Calvin* in Rom.11.

Gods generall Providence ordereth and disposeth all the Creatures of the world, to those purposes that he in his wisdome hath appointed them; whereof we have a plain and evident testimony, *Gen.*7.2,3. where notwithstanding God would destroy the world by a floud of waters, to purge it of those sinfull and impure Inhabitants, yet he appointed the Ark

Ark to preserve couples of all kinds of Creatures: yea sevens of all clean Beasts and Fowls, that there might be three pair for increase, and an odd one for sacrifice. Thus God is said to be the Saviour of all men, because he preserveth all men from temporall destruction, whereinto they would suddenly fall, were they not protected by his Providence. And so he is said to preserve both man and beast, that is, by his daily Providence he preserveth them in life and being, *Psal.* 36.6. *Thou hast made Heaven and earth, and all things that are therein, the Seas and all that are in them, and thou preservest them all,* Nehem.9.6. And therefore he hath bid us to come to him, and commence our suits unto him every day for such things as we stand in need of, as confidently and boldly as any Child may go to his Father, to begg meat, drink and apparell, or any thing that is needfull and necessary unto him. He is not like a careless Builder, who having made a House, and being paid for his work, leaveth it to the wind and weather, not caring

caring whether it ſtand or fall: or like a Ship-Carpenter, who having finiſht a Ship, and taken his money, careth not whether ſhe ſink or ſwim; but he is (as S. *Peter* calls him) a faithfull Creator, who hath a care of all his Creatures, eſpecially of the ſpeciall. All Creatures wait upon him, that he may give them their meat in due ſeaſon; that thou giveſt them, they gather, ſaith the *Pſalmiſt*, thou openeſt thy hand, they are filled with good, *Pſal.*104.27,28. Chriſt hath therefore bid us all ask of our heavenly Father bread, which is frequently in Scripture put for all manner of proviſion, for the maintenance of this life. So *Joſeph* is ſaid to have nouriſhed his Father and his Brethren, and all his Fathers houſhold with bread, *Gen.*47.12. And of our Saviour it is ſaid, he went into the houſe of one of the chief *Phariſees* on a Sabbath-day to eat bread, *Luk.*14.1. that is, to a Feaſt or Banquet. So God bids us ask bread, that is, all temporall bleſſings for the maintenance of this life, whereby we may the more freely give our ſelves

Pſal.145.15, 16.

selves to the service of God: and as we are bid to ask bread, so for the manner of it, it is our daily bread, as we ordinarily read; *bread for our necessity*, as *Junius*. Some say, ἐπιούσιον, cometh of ἐπὶ and οὐσία, that is, such as may be added to our substances, and nourish our bodies. *Theophilact* and *Basil* say, it's understood of such bread or food, as is most agreeable to every mans nature and constitution; or else it may come of ἐπὶ ἰέναι, which signifieth *advenire*, to teach us, it's *adventitius*, not *proprius*, and must daily be ministred to us, for the maintenance of our life: and it's likely that bread is rather named, *Mat.* 6. 11. than any thing else, both for the commonness of it in all places, and for the agreement it hath with all mens bodies; for that is still one thing, as *Gen.* 21. 14. it is said that *Abraham* gave *Hagar* bread and water, when he turned her away for her sawcines with her Mistress: and *Psal.* 104. 15. bread is said to strengthen the heart of man. Hereby our Saviour teacheth us therefore to yeeld our selves wholly

Junius in Orat. Domin.

Theoph. *Basil.*

to

to the care and tuition of God, and commit our selves wholly to his Providence, who will supply all our wants, and give whatsoever things are necessary for our sustentation.

CHAP. VIII.

Of Gods particular Providence; of the extent of it to the Heavens; to the Sun and Moon.

IN the next place I shall treat of Gods particular Providence, which sheweth it self in particular things, and towards particular persons. The Lord in the Creation of the world acted like a King, giving Laws to all his Creatures: that which we call *the nature of the Creatures*, was Gods Law that he gave unto them; this nature was the rule whereby he appointed them to act and work. And as he made variety of Creatures, so he gave them divers Laws; their different natures are the severall Laws whereby God ruleth and governeth them. The reason why the Trees

Trees and Plants spring from such a small Kernell or seed, and some of them bring forth one kind of fruit, some another; the cause why the Fowls, Fishes and Beasts, have their severall Elements wherein they live, and sport themselves, and bring forth their young, and provide for them, being ignorant of what they do; the reason is, because God hath given these Creatures such a Law, by which they act and move, which is a notable manifestation of Gods Providence. They are in a great error, that say this Providence is extended unto universall things only, and not to particulars; for if they will have God to be ignorant of particular things, as some atheistically have professed, then verily God could not understand himself, neither should he be infinite in knowledge, (as I have shewed him to be before) if his Providence were not extended to every thing. Now if God have a certain knowledge of every particular thing, why can he not then also take the care of them? especially since particulars, (as they are particulars)

culars) are appointed for some certain end, as well in speciall as in generall: and the very entities or common essences of things which are preserved by God, the same cannot subsist but in their singulars, as one observeth; so that if these singulars (being left by divine providence) do come to ruine, then likewise may these generall essences also.

Explan. veræ Relig. l. 1. §. 10.

Let us consider the extent of this particular Providence to the Heavens, to the Sea, the Earth, and all Creatures that are therein. And

1. For the Heavens. We read not only of a Covenant made with day and night, (a Covenant as between King and Subject) but also of the Ordinances of Heaven and earth which he hath appointed, *Jer.* 33. 25. On the second day of the Creation, God raised up the Firmament like a Circle of Brass, or rather like a Globe of Gold and Azure, which served to divide the seven Orbs of the Empyreall Heaven; now it was in the midst of the Waters, that this admirable work was formed: whether they were necessary to temper

Causin. hist. sac. l. 1.

temper the rayes and orders of the Stars, or that the course and revolutions of a moving body, would be more even and free in an Element so pure, and so pliable to all sorts of motions, or for what other reason it were, the Learned have not determined. Now as we may have cause to admire the Almighty power of God, in stretching out this huge spatious body of the Heavens, stretching out the Heavens like a Curtain, as the *Psalmist* speaketh, *Psal.* 104. 2. then may we also exceedingly admire at the Providence of God, in that the Heavens should be carried about, compassing the rest of the world every day for thousands of years together, and yet hold on in one tract, and keep one way, and never go out of it; this fully sheweth the continuall Providence of God: the Lord carrieth about the Wheels of Heaven in a continuall motion, still holding them to their diurnall task.

2. Let us look further to the Sun in the Heavens. The Sun ariseth every morning; this great Eye of

Heaven

Heaven openeth his eye-lids every morning, twinckling and moving continually: no sooner doth he peep above the Horizon, but he sendeth forth his rayes and beams and streams of light, which the Poets call the wings of the morning. The beams of the Sun are called wings, partly because of its swift disparckling of them, and partly, because it spreads its light in its rising like wings, whence *Homer* called the Sun ἠϋκόμοιο, the golden-haired Sun; and the Scripture speaks of the wings of the morning, *Psal.* 139 9. *If I take the wings of the morning*, &c. and of the morning spread upon the mountains, *Joel* 2. 2. The benefits that we enjoy by the Sun are very many, and principally these:

The Sun is the image of the Soveraign King, the heart of nature, it daily speaketh to us out of the gates of the East, with as many tongues as it hath rayes. Causin.

1. Light: how comfortable is it to see the light, and to walk by it. *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun*, Eccl. 11 7. Thus he may be called the Torch, Candle, or universall eye of the world.

2. Heat: the beams thereof have a wonderfull and universall efficacy;

there is nothing hid from the heat thereof, *Psal.* 19. 6. These beams are of a searching nature; great are the influences of the Sun; he ariseth with healing in his wings. The beams of the Sun do warm, refresh, quicken and cherish all things, dries up cold moistures that are noxious to the Creatures, excites and quickens Plants, Beasts, and Men in the Spring-time, and reviveth all that seemed well nigh dead in the Winter. We read of pretious things brought forth by the Sun, *Deut.* 33. 14. now in regard hereof some call it the universall fire of the world.

Perkins on Mat. 5.

3. Distinction of times; and so it may be called the great Clock or Calendar of the world. *The Sun ariseth, and the Sun also goeth down,* saith *Solomon, And hasteneth to the place where he arose,* Eccl. 1. 5. *In the Heavens God hath set a Tabernacle for the Sun,* Psal. 19. 4, 5. *Arias Montanus* saith, that *the region of the Sun is almost in the middle height of the Heavens, and there it is as in a fitting habitation, because it never stayeth in one place, but is as a Bridegroom coming out of his chamber,*

Sol in media quidem ferè cœlorum altitudine suam ex Dei instituto obtinuit regionem.

Arias Montan. ad Psal. 19.

chamber, and rejoyceth as a strong man to run his race. The Sun when he ariseth is gloriously adorned with shining rayes, and seemeth like a Bridegroom to be very cheerfull, with all celerity performing his course; even as a Giant that runneth for a prize. The Sun in the Hebrew is called *Shemesh*, that is, a Minister or Servant, being a common servant to the whole world. Mathematitians considering the greatness of the Sun (being as they say an hundred and sixty times bigger than the earth) wonder that he burneth not the earth to ashes; but herein appeareth the wisdome of divine Providence, so to place the Sun in the Heavens, *viz.* in the middle space, so as it shall not scorch the earth; and albeit it be at an unspeakable distance from us, yet doth it cast out his influences downward, (quite contrary to the nature of light or fire) unto the lowest of Creatures. Thus *Chrysostome* discourseth upon this Subject: *This great light thus doth, as if the great Creator thereof had charged it thus to do: Send forth*

Deut. 4. 19. Basil *calleth the Sun a solitary creature, because it shines alone, obscuring all other lights with his clearness.* Basil. Hexam. Homil. 6.

Chryſoſt. ad pop. Antioch. Homil. 9. Cor cœli eſt Sol, uti cor noſtrum eſt Sol corporis: ſicut cor eſt in medio corporis humani, ita Sol quantitate maximus, luce pleniſſimus, actione efficaciſſimus, in medio cœli poſitus eſt. Alſted. Theolog. Natural. part 2.

thy light againſt the nature of the ſame? caſt thy beams down towards man, to guide and direct him there; do ſo, for, for him thou waſt made; his candle cannot do ſo, it is againſt its nature, whoſe flame tends upward; but ſo ſhalt thou do, that thou maiſt ſerve man for whom thou waſt made; thy light ſhall tend downward. Beſides, the Sun never goes out of his way, yet is in continuall motion: there is a diverſity in every day of the year, yet notwithſtanding if we compare one thing with another through the whole year, we ſhall ſee it is conſtant in its motion; and when it hath touched thoſe limits which we call tropicks, it is retrograde, and turneth back again: and though the Sun riſe at one point of the Sky to day, and at another a few dayes after, and likewiſe do ſet, yet at the end of the year, he returneth again, to follow the ſame trace which he hath continued ever ſince the Creation of the world, except once in *Joſhuaes* dayes. This is that great light which God made to rule the day.

3. From the Sun I ſhall proceed

to

to speak of the Moon, which runneth a much shorter compass than the Sun, whereby it appeareth, that she is in the midst between the earth and the Sun. This is that other great light, made by God to rule the night, *Gen.* 1, 16. called by the *Phenicians* the Queen of Heaven; by others the Wife of the Sun, for the Moon is the last receptacle of all the influences and vertues, that go forth from the Sun into other Stars, which afterwards she communicateth to the earth, and here the wisdome of God is admirable; for therefore is the sphear of the Moon placed in the lowest place of the heavenly bodies, and in the highest of the elementary bodies: and albeit the benefits of the Sun seem to be more apparent, because it maketh notable mutations of times, of Summer and Winter, and with his heat cherisheth and maketh the earth fruitfull, nourisheth Plants and living Creatures; yet the Moon also is very beneficiall to man, because it nourisheth and governeth the humours, for the life of Plants and Animals ariseth from the mix-

Luna à Phœnicibus cœlestis regina appellata est, & est humorum domina & œconoma. *The Moon is called a great light, not because it is greater than the other Stars, for there are many bigger than the Moon; they seem little to us because of their distance from us.* Calvin.

ture of heat and moisture, and is nourished by a due temperament of both. The Moon is a celestiall Calendar, for most Nations in times past used *Lunar* moneths, describing their Moneths, Festivall dayes, and times appointed for publick meetings and debates by the Moon: and for this cause *David* saith, *Psal.*104. 19. that God hath appointed the Moon for seasons. The *Hebrews* reckoned their Moneths from one new Moon to another, whence from the newnes thereof, the Moon was called *Chodes*, which is as much as to say, the new Moon: and here the wisdome of divine Providence is much to be observed, that this Planet the most familiar with the earth, appointed by God for the remedy of nocturnall darknes, should outgo the admiration of all the rest. She with her manifold windings and turnings into divers shapes, hath much troubled the wits of the spectators, fretting and fuming, that of this Star, being the neareſt of all, they should be most ignorant, growing as it doth, or else waining evermore:

A novitate ejus mensis *Chodes* dicitur, quasi dicas, nova Luna. *Flac.* Illyr. Clavis Script.

more: one while bended pointwise into tips of horns, another while divided just in the half, and anon again in compass round: sometime shining all night long, and other-while late it is ere she riseth: one while big and full, and another while little or nothing to be seen, as every mans experience maketh evident. And *Pliny* saith, that *the Moon being next to the Center, (and therefore of least compass) performeth the same course and circuit in twenty seven dayes, and one third part of a day, which* Saturn *the highest Planet runs in thirty years: after this, making conjunction with the Sun two dayes, forth she goeth, and by the thirtieth day at the most returneth to the same point and ministery again, wherein is to be seen much of the Providence of God.*

Plin. Natural. Hist. l. 2. c. 9.

CHAP. IX.

Of the Eclipses; a large discourse on the miraculous Eclipse that happened at the death of Christ.

IN the next place we may observe the operation of Gods Providence, in the Eclipses of the Sun and Moon, for every year both Planets are eclipsed at certain dayes and hours under the earth. *Pliny* observeth, that *all Eclipses in two hundred and twenty two moneths have their revolutions, and return to their former points.* Although Eclipses arise from naturall causes, yet is it contrary to the property of the lights of Heaven, whose nature and office is to shine; therefore when their light is obscured, they are in a suffering condition: whence Eclipses are called by Heathens,

Plin. Natural. Hist. l. 2. c. 13.

——*Defectus Solis, lunaq; labores.*

When the Sun is obscured, all the Stars

Stars and Creatures which receive their ſtrength from the Sun, do as it were ſuffer together with him. The examples of all ages do teſtifie, that great mutations, drought, inundations, peſtilences, warres, and great deſtructions have followed immediately after great Eclipſes. At the death of our Saviour there was a great Eclipſe of the Sun, there being darkneſs over all the earth till the ninth hour, *Luk.*23.44,45. The Sun, the eye of the world, (as the Poets call him) was darkned, but how he was darkned, and how this Eclipſe was occaſioned, there's the difficulty; and that it was not naturall but miraculous, all Interpreters new and old conſent and agree: for it is concluded by Divines, Philoſophers and Aſtronomers, that there cannot be a naturall Eclipſe of the Sun, but in the new Moon, when thoſe two Planets may be in conjunction, and ſo the body of the Moon interpoſed between the Sun and the earth: but this was at the full Moon, for it was the day before the *Jews* Paſſeover, which ever was celebrated

celebrated the fourteenth day of the Moneth *Nisan*, or the first full Moon after the Vernall Equinoctiall.—Besides, there could not have been darkness of so long continuance by that means, but the Sun would have recovered his light sooner, by reason that he is by many hundred degrees bigger than the Moon. And *Lyra* saith, that *an Eclipse of the Sun cannot be universall.* And *Hierom* saith, that *darkness hapned through the retraction of the Sun-beams by a divine power.* And *Origen* saith, *it was by the interposition of a thick Cloud.* And *Dionysius* the *Æreopagite* in an Epistle to *Polycarpus*, (whereto *Nicholas Lyra* giveth much credit, which Mr *Beza* thinketh to be counterfeit) saith, that *being at that time in Ægypt, where the air is wondrous thin, and there be seldome any clouds or rain, (but the Land is watered and made fruitfull, by the overflowing of the River* Nilus) *he saw in a miraculous and prodigious manner, the Moon coming out of the East, (being by course of nature in another Hemisphere and Horizon,* viz. *full*

Solis eclipsis non potest esse universalis. *Lyra.*

Istæ tenebræ fuerunt factæ per retractionem radiorum Solis virtute divina. *Hieron.*

Per interpositionem nubium densarum. *Origen.*

Dionys. Æreop. Epist. ad *Polycarp.*

full South with their Antipodes) *and about noon interposing it self between the Sun and the earth, and there continuing by the space of three hours, and then returning again to the East*; whereupon it is said, he cryed out, *Either the God of nature is now suffering some impediment, and is by a greater than himself hindered, or (if that be impossible) he hath determined to make a present dissolution of the world.* The course of nature was altered, when the God of nature suffered.

Aut Deus naturæ patitur, aut mundi machina dissolvitur.

Now for the largeness and extent of this darkness in regard of place, divers are of divers opinions. Some think that this was universall, and over all the world, because St. *Luke* saith, *there was darkness over all the earth*: of this opinion was *Tertullian* among the Ancients, as *Beza* noteth, and *Gualter* in his Commentary upon these words. But *Lyra*, *Calvin*, *Beza*, *Perkins*, and divers others, be of another judgement, *sc.* that this darkness was in the Land of *Jury* only, or at least, but in some few neighbouring and near adjoyning Countreys. Hereof they give divers conjecturall Reasons. 1. *Because*

Beza in Annot. sup. Marc. 15. 35.
Gualt. in Luc. 23.

Reason. 1. *Because* Lyra saith, *there cannot be a generall or universall Eclipse of the Sun over all the world at once, as aforesaid; but being miraculous it might:* therefore not to insist upon that.

2. Calvin, Beza, *and* Mr Perkins *affirm, that if it had been universall, it's not unlikely, but that all Historians of those times both Greek and Latin would have mentioned it, but many* (they say) *say nothing of it, and but some few speak of it.*

3. Also they say, *It had been less miraculous and prodigious, and not so likely to portend the ruine of the* Jews, *if it had been common to others as well as to them; but to be appropriate and peculiar to them only, might well be thought fatall.* Beza saith likewise, *It's the more probable opinion, because it hath more resemblance to a miracle of the like nature,* Exod. 10. where it's said, that *by the space of three dayes there was groß and palpable darkneß over the whole Land of Ægypt, but light in the Land of Goßen, where the children of Israel dwelt.* So here for the space of three hours there was darkneß over the Land of *Juda*, but light over all the world beßides.

If

If the words of the Text be alleadged, viz. *that there was darkneſs over all the earth;* Object.

1. Then their anſwer is, that γῆν is pro χειρὸν, *terram pro regione,* the Earth or Land put for the Land of *Canaan* only, as *Mat.* 9.26. *Luk.* 4. 25. as for the Epiſtle of *Dionyſius* before-mentioned, it is counterfeit, and therefore of no credit, but may be a fabulous fiction. Reſp.

2. It might ſignifie portend, and admoniſh them of the great judgement of God, ſhortly to enſue upon that Nation, *viz.* that as when Chriſt ſuffered, there was darkneſs over the Land of *Jury* only, whereas all the world beſides enjoyed the benefit of the light of the Sun; ſo ſhortly after ſpirituall darkneſs and blindneſs of mind was to ſurprize and ſeize on that Nation, becauſe they refuſed the light that ſhined among them, and was offered to them: whereas unto all other Nations the Sun of righteouſneſs more clearly ſhined in the preaching of the Goſpel, *Mal.* 4.1,2,3. 2 *Cor.* 3. 14, &c.

3. This miraculous Eclipſe of the

the Sun confuteth the folly of the *Jews*, and declareth them to be much deceived in thinking and saying Christ was a deceiver, who was no less than the Lord of glory, the Messiah and Saviour of the world; and this appeared, in that all the Creatures did him homage, and suffered together with their Creator.

4. It sheweth the horriblenes and hainous nature of sin, so provoking God to anger, as at the punishment thereof, he even seems to turn the whole course of nature topsie-turvy, or upside down. Also it may admonish us, that the price of our redemption was no trifle or small matter, it costing no less, than if the Sun should have fallen from Heaven to earth. A wise Captain or Housholder will not easily be induced to alter the course and order of his government in his Camp or Family: much less will God alter his government of the world, notwithstanding now he did, even disordering (as it were) the whole order of nature, to set our disorders to rights again.

CHAP.

CHAP. X.

Of the extent of Providence to the Stars; of their order, variety and use; how they are for signs and for seasons, and for dayes and years; a discourse on the Star that led the Wise men to Christ.

FRom the Sun and Moon let us proceed to the Stars, which God hath made also to rule the night, *Psal.* 136. 6. wherein Gods Providence will much appear. They are celestiall and shining bodies, called Stars of light, *Psal.* 148. 3. they were all made at the first immediately by God himself, they are placed likewise in their severall orbs. Philosophers say, that the Stars are nothing but the thicker part of all the Heavens, made in the Heavens, & of the matter of the Heavens. God likewise hath set and placed them in the Heavens in a most beautifull order: of these some are fixed, some are wandring Stars or Planets; they differ one from another in glory, 1 *Cor.* 15. 41.

Stellæ sunt corpora & luminaria cœlestia, verbo Dei in Firmamento collocata, ad illuminandam totam machinam sublunarem. *Alsted.* Theol. Natural. part. 2. c. 6.

15.41. they are innumerable; God alone knoweth the number of them, and calleth them all by names, *Psal.* 147.4. Some of the Stars or Constellations have names in Scripture, as *Mazzaroth* (or *Mazzaloth*) *Arcturus*, *Orion*, *Pleiades*, Job 38.31, 32. Job 9.9. Amos.5.8. *Ainsworth* saith, *They may well be Englished winter-Stars, winter-Stars, thunder-Stars, and the like.* The Stars have their courses, periods and revolutions, taking the tracks and wayes, which were traced out to them from East to West at their Creation, from that time they have cast their favourable aspects, and their influences have fallen upon the earth, observing inviolably and with great respect the Orders and Laws of their Creation. As the Sun is the Prince of all the heavenly lights, and the greatest of the Stars, so *Mercury* is the least, and after him the Moon: though she seem to us of equall bigness with the Sun, yet is she not so, but seemeth great unto us, because she is nearest to the earth. God hath still continued an order among them ever since

Ainsworth in Gen. 1. Ursa major or Acturus, *are seven Stars near the North Pole, called of some* Charls wain.

Ut Sol maximus est omnium syderum, ita minimus est Mercurius, & post eum Luna: Soli propemodum par videtur nobis, quod citima & viciniſſima terræ ſit. *Perrer.* in Gen. 1.

since the Creation, and that notwithstanding all the changes that have happened in the mean while, men may perceive, that all things have been so well disposed, that the world hath still been preserved in his right state; and it is impossible, that this orderlinesse which we see among them, should come either of the Stars themselves, or of any other moving cause, than of the hand of that God which governeth all things by his wise Providence.

The Stars are for divers uses: God hath set them for signs and seasons, and for dayes and years, *Gen.* 1. 14. They are for a two-fold sign:

1. Natural and ordinary, they shew by their rising and setting, and by their Eclipses, heat and cold, drought and moisture, stormes and tempests, fair and pleasant weather.

2. They are sometimes signs extraordinary to shew Gods judgments, and the great alterations that he will bring on the world: Sometime they signifie extraordinary blessings: Of this nature was that Starre that appear- Matth. 2. 2.

peared to the Wisemen when Christ was borne, which they call Christs Star.

Quest. Here it may be demanded, *How they came to know it to be Christs Star, and pointed out the place of his Nativity, and would at last conduct and direct them to him?*

Answ. 1. Some say, there was an Apocriphal tradition fathered upon *Seth*, which fore-told at the Nativity of the *Messiah*, such a Starre should appear, and such presents be offered unto him.

2. Others say, That these *Magi* being of the posterity of *Balaam*, of whom we read, *Numb.* 22. & *Chap.* 23, & 24. had their light from his prophecy, *Numb.* 24. 17. *There shall come a Starre out of Jacob*, &c. whereupon (say they) twelve of them by turns watched continually upon the top of an high Mountain, and prayed, that God would reveal unto them that Star, which (they say) he did that very night that Christ was born; and upon the sight thereof, they presently addressed themselves for their journey to *Jerusalem*.

3. Others

3. Others think, that they had the hint thereof out of *Dan.* 2. or (at least) from some other Prophecies which were in those times translated into Greek, and extant in many places among the *Gentiles*; and this seemeth a probable conceit, because they go to *Jerusalem* to be further instructed: all do agree, that it was none of the Stars made in the beginning, *Gen.* 1. 16. for these have numbers and names, *Isa.* 48. 26. and doubtlesse most of them were well known to these *Magi*: but it seemeth by their relation that this Star was never seen before, as is also manifested by its perpendicular motion, moving from North to South, contrary to the motion of other Stars that move from East to West: else when they went from *Jerusalem*, it could not have directly pointed out the house at *Bethlehem* where the holy Child Jesus and his Mother lay; for *Bethlehem* standeth thirty miles south from *Jerusalem*, as the Learned do observe. *Augustine* saith, *It was a new Star created by God to point out the place of his Sons Birth, calling this Star the wonderfull tongue of Heaven.*

Hæc stella magnifica Cœli lingua. *August.*

4. Others say, It was an Angel, appearing not in the nature, but form, fashion and figure of a Starre; and therefore called so: And why might not an Angel as well appear to these Wise men of *Persia*, as to the shepherds of *Bethlehem*? And why might they not as well be taught from Heaven how to set forth and undertake this journey, as they are which way to return home again, when they have dispatched and finished it? *Mat.* 2. 12.

5. Nay, some go further, and say, that it was the holy Ghost himself, who as he appeared in the likenesse of a Dove at Christ's Baptism, *Luke* 3. so say they, He appeared in the likenesse of a Starre at his Birth. In a word; as the cloudy and fiery pillar went before the *Israelites*, and left them not till it brought them to *Canaan* the promised Land: so this Star, Angel, or Meteor (or whatsoever it were) in the likenesse of a Star, left not these men till it brought them to Christ the promised Lord. For as *Austin* tels us, *This certainly told them, that no mean guest lay in that poor house*

Magnum aliquod in parvo latere. *August.* Serm. 7. de Epiph.

at

at Bethlehem, but one that was no leſſe than a King, and farre greater than any mortal man.

2. As the Stars are for ſigns, ſo likewiſe they are for ſeaſons: they ſerve to give times to every imployment, as to the Phyſician, to the Mariner, to the Husbandman, ſhewing him when to ſet, ſow, plant, &c. to the Mathematician: They ſerve for the bringing about the Spring, the Summer, the Harveſt and Winter, *Geneſ.*8.22. *Arcturus* riſeth in *September*, and beginneth *Autumn*; *Orion* ariſeth in *December*, and beginneth Winter, and bringeth rain; *Pleiades* ariſe in the Spring, the Dog-ſtar and others ariſe in the Summer: And although the Starres have their ſeaſons to mount above us, and likewiſe to go down again out of our ſight; yet doth it not happen at all adventure, but by the Providence of God ſo diſpoſing it; and though he hath given them their influences from Heaven, yet do they not any thing of their own peculiar motion, but God hath ſtill the guiding and overruling of them.

Though the motion of the ſtars through the Æquator, were much more ſimple, yet they move by an oblique circle, to the end, the benefit of their benign aſpects might be communicated to more parts of the earth. Ex plan. Ver. relig.

Tantum officium habent significandi res futuras, non autem vim fatandi, ac necessitatem inferendi. Zanch. de luminar. Cœli.

3. The Starres are for dayes and years; they serve for the dividing the day from the night, and the light from the darknesse: the Sunne being the fountain of light, measureth the dayes by four and twenty hours, and the years by returning from one point to the end of the other: They serve likewise for political observations, as the computation of dayes, weeks, moneths and years, and the celebration of Festivals among the Jews; they signifie things to come; but predictions from the Stars, and the discovering of secrets are false and uncertain.

CHAP. XI.

Of Gods Providence to be seen in the Winds and in the blowing of them: An Objection answered.

Plin. Nat Hist. lib. 2. cap. 8.

IN the next place, I shall shew how God's Providence is much to be seen in the Air, which filleth up this vast and empty place which we see above us, and also filleth those crannies

nies in the Earth, which are not to be seen by us; yea the very fishes of the Sea (though we perceive not their breathing) do die without it: the Air invironeth the whole Earth, and all living Creatures receive the benefit of it, it is a vital element, heavier than fire, lighter than Earth and Water, the cause of sounds and breathing, capable of heat, cold, drinesse and moisture; having no light of it self, but from the fire, distinguished into three Regions, viz. the upper, the middle, and the lower. The Air is the Kingdome of the winds, there the winds have their circuit, but where their treasure is we cannot understand: God bringeth the wind out of his treasuries when he pleaseth, *Psal.* 136.7. and he maketh use of the holy Angels as his treasurers, in raising, directing and withholding the winds, as may be collected from *Revel.* 7. The Wind is a hot and dry exhalation, elevated by the Sunne-beams to the middle region of the Air, by reason of the coldnesse whereof it is driven downwards again, and repelled by the

Hagius de Ventis.

Clouds unto the lowest region, which it fanneth up and down, lest the Air should be corrupted by too much stillnesse: The Wind is an exhalation more grosse than the pure and subtil Air, but more subtil than the grosse exhalations that come out of the Earth, saith a Learned man; therefore the Wind for the subtilty of it, ascendeth upwards, but the weight of it carrieth it down from the pure and clear Region of the Air, yet can it not descend to the Earth by reason of the thick vapours which arise out of the Earth continually. Great is the force and power of the Winds, that they throw down houses, and pluck up Trees by the roots; The same Wind, which now shaketh the leaf, and maketh the feather to move, being charged against a Mountain, would have turned it up from the foundation; and the same strength that bloweth up the dust, if it came against the Earth, would shake the bottome of it, saith a judicious Divine: The Wind sometimes troubleth Heaven and Earth, and disturbeth the Sea.

Weems *Natural and moral observat.*

Ventus quòd sit vehemens & violentus. *Frytsch.* de meteoris.

Dearing *in* Heb. 1. Lect. 2. Ventus est exhalatio sive flatus aerem valdè agitans & commovens. *Keckerm.* Syst. Physic. l. 6. c. 7.

They that are cunning in the Sea-card

card know there are four cardinal or chief Winds; these are spoken of, *Ezekiel* 37. 9. *Mat.* 24. 31. and that these have their subordinate collateral side-winds belonging to each of them in their several quarters, they say seven apiece, and so there be thirty two in all: Some of them we have specified, *Acts* 27. in the Description of the Tempest that befell S. *Paul* and his companions in their Sea journey towards *Rome*: Now the Lord raiseth the Winds, and sendeth them forth at his pleasure: *He walketh upon the wings of the wind*, *Psal.* 104. 3. *A wind came from the Lord and brought an innumerable company of Quails into the tents of the Israelites*, Numb. 11. 31. So *the Lord sent out a great wind into the Sea, so that the Ship wherein Jonah was, was like to be broken.* And *Jonah* 4. 8. it is said, *That after the worm had smitten Jonahs gourd, that when the Sunne arose, God prepared a vehement Eastwind, and the Sunne beat on the head of Jonah that he fainted*, &c. Jonah 1. 4, 5.

Object. But it may be said, *That the Eastwind is commonly rough and boisterous*,

rous, as appeareth Exod. 14. 21. *where it is said,* That the Lord by a strong Eastwind drove back the red Sea, and made it to forsake his wonted chanel, *to yeeld passage to his people out of Ægypt.* So it is said, The Lord breaketh the ships of Tarshish with an Eastwind, Psal. 48. 7. *one might think that this Eastwind which God prepared against* Jonah *should have cooled the Air, or abated and assuaged the heat of the Sunne.*

Rest. This Wind was not *Cæcias* the North-east wind, which is indeed boisterous and bloweth very cold; but *Subsolanus*, the South-east wind, which is a hot and dry wind: therefore *Tremellius* tells us, it is called *Eurus silens*, a quiet or silent East-wind, to distinguish it from the other; and so it is in the Margin of our Bibles of the last Translation. If it be further urged, that the Text saith, *It was a vehement East-wind*: I answer again, That that might be as well in regard of the ferventnesse and soultry heat thereof, as of the highnesse and loudnesse thereof, or noise it made; and so *Hierom* tells us, it was a hot and burn-

Tremel. *ad loc.*

Ventus calidus & urens. *Hieron.* ad loc. apud *Lyram.*

burning wind, as *Ezra* noteth; such a wind as did not cool the Air, but the more warm it, being as a waggon or chariot to carry the heat of the Sunne, whereupon it attended the more forcibly forth-right to the object; and that the East-wind blasteth (besides our daily experience) the Scriptures testifie unto us, *Gen.*41.6. where it is said, that *Pharaoh in his dream saw seven thin ears of corn blasted with the East-wind.* Ezek. 19.12. Hos. 13. 15. Hence we learn that not *Æolus* or *Neptune*, *Jupiter* or *Mars*, or any of the Idols and feigned gods of the Heathen, but *Jehovah Elohim* the Lord God of *Israel*, he that made Heaven and Earth, Sea and all things; he *stirreth up winds, storms and tempests at his pleasure*, Psal. 29. 3. Exod. 9. 23. God caused an *East-wind* to bring *Locusts* upon the Land of *Ægypt*, and a *West-wind* to remove them; He maketh the South-wind to bring heat, and the North-wind to purge the Air, and drive away rain. Winds come not by chance or Fortune, nor altogether from natural causes, howbeit God worketh by them; he is the great Lord

Exod. 10.13, 19.

Lord Treasurer of the winds, he sendeth them forth, or shutteth them up at his pleasure. Nay Witches and Wizards, and the Devil himself cannot raise a storm, but by leave, as appeareth, *Job* 1. The wind and storms have a Law by which they move; there is not a storm so impetuous, but it is directed by a Law, *Psal.* 148.7,8. Why doth the *Psalmist* call forth those creatures to praise the Lord, but to teach men that they do observe the Law that their great King and Lawgiver hath given them to observe? He hath made a Decree which shall not passe, or shall not be transgressed, as in the original; *Fire, hail, snow and vapours, and stormy winds* are said to *fulfill his Word:* the wind and the Sea were calm at our Saviours command, when he said, *Peace and be still*; insomuch as the Mariners cried out, *What manner of man is this, that even the wind and the sea obey him?* Mark 4.39,41.

CHAP.

CHAP. XII.

Gods Providence to the Birds of the Air, and in particular, to the young Ravens, the Ostriches young ones, and the little Sparrows.

I Shall now treat of God's Providence with relation to the Birds of the Air, which *Beza* and the old translation read *volucres* or *volatilia Cœli*, so doth the *Geneva* translation also on *Mat.* 6. Gods providing for the Fowls is propounded as an argument to dissuade from carking cares: *Behold the fowls of the Air*, saith our Saviour, *for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them.* *Luke* mentioneth one particular kind, *viz.* the Ravens, *Luke* 12. 24. *Consider the Ravens, for they sow not, neither do they reap, which neither have store-house nor barn, and God feedeth them; The Birds live without a patrimony*, saith *Minutius Felix*: The inference our Saviour would have his children draw from thence is, *That God will much more feed them. Oh be thou* (saith *Chrysostom*) *as secure*

Beza Ver. Transl. & Genev. in Mat. 6. 26.

Aves sine patrimonio vivunt. *Minut. Fel.*

as

Chryſoſt. ad pop. Antioch. Homil. 12.

as the Birds are, that thy heavenly Father will feed thee too.

It is conceived that our Saviour ſpeaketh of this kind of Fowl, becauſe of all other Birds the young Ravens are moſt helpleſſe; and therefore the Kingly Prophet ſpecifieth them in particular, *Pſal.* 147. 9. for having in the 8th verſe obſerved Gods provident care for all his creatures, ſaying, *He covereth the Heaven with clouds, and prepareth rain for the earth; he maketh the graſſe to grow upon the mountains;* he addeth, *And to the young Ravens when they cry.* The like you have expreſſed *Iob* 38. 41. *He provideth for the Raven his food, when his young ones cry unto God, they wander for lack of meat.* The Raven is noted by Naturaliſts to be ἄστοργος, without natural affection, not uſing that care and diligence in providing for her young, as is ſeen in other Birds. Divers Authors do affirm, That theſe Birds are very greedy, and do ſcarce abide two together in barren places, but many of them will be together in corn-fields, and fruitfull places; for they quickly drive their young ones out of their neſt,

ἐκβάλλοντες νεοττούς. Ariſtot.

Plin. Nat. hiſt. l. 10. c. 12.

neſt, yea out of the Region where they are, ſo that they are compelled to wander being forſaken of their Dams, and ſeek their meat lamenting and caſting out their ſorrows: Now the Ravens are then ſaid to cry to God, not that they cry in faith or underſtanding, but that they cry for want of food and means to help themſelves; their crying is their praying, the roaring of the hungry Lions, and the crying of the Ravens is their ſeeking meat of God: they know not God, but confuſedly utter their deſires to him; yet then when the Ravens flie abroad to ſeek their prey, and leave their young ones half ſtarved, and no body provideth for them; now God feedeth them, either by giving them worms to jobb at, or by ſome other ſecret means, as *Calvin* thinketh; and ſeeing this Bird is ſo voracious, God's Providence is the more admirable in providing for them. We read that *Noah* ſent out a Raven and a Dove out of the Ark after the waters began to be aſſwaged; the Dove finding no reſt for the ſole of her foot returned to him into

Ælian. Nat. hiſt.

Franz. Animal. hiſt. ſacr.

Calvin. Serm. in Job 38.

to the Ark, but the Raven (which he first sent forth) returned not to him again, but went to and fro seeking after his prey to satisfie his devouring nature, *Gen.* 8.7. yet even then God provided for him, before the waters were abated from off the face of the ground: Yea such was the providence of God towards *Elijah* the Prophet in a time of great scarcity, that the Lord commanded the Ravens (those greedy Fowls) to feed him by the Brook *Cherith* that is before *Jordan*, *And the Ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook*, 1 King. 17.6.

From the Ravens let us proceed to the consideration of God's providence towards the Ostriches young ones; the Ostriches neglect of her eggs is excellently described, *Iob* 39. 14, 15, 16, 17. *She leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them: she is hardened against her young ones, as though they were not hers, her labour is in vain, without fear, because God hath de-*

Hesychius noteth in the Raven want of naturall affection, in that being sent out of the Ark he returneth not again, as having no affection to the place where he had made his nest. Willet on Levit. 11.

As the Ravens neglect their young ones, so the young ones again do neglect the old, and sometime set upon them when they are not able to resist. Ælian. hist. nat. l 3. c. 43.

deprived her of wisdome, neither hath he imparted to her understanding. This Bird-beast is very nimble (for it is half a Bird of the Air, and half a Beast of the earth) and she hath such a weighty body, as she cannot mount up to flie aloft, yet maketh such speed as she cannot be outgone: no man is able to overtake her, and what with her half-leaping upon her clees, and what with her half-flying with her wings, she passeth all the swiftnesse that can be in Horses, or in any other Beast; and the same swiftnesse is matcht with policy, so as those Birds being cloven-footed, they gather up stones as they runne, and cast them backward at such as pursue them: therefore the Ostrich is said to scorn the Horse and his rider: Yet notwithstanding, they sit not upon their eggs, but abiding in hot Countreys, as *Arabia*, *Africa*, and *Ethiopia*, they hide them in the sand, and leave them, and the Sunne giving warmth to them, doth by that means hatch them; the Hens of them are so foolish, that they forget their own eggs, and their Chicken that should come

The Ostrich is called Struthio camelus, being partly like a Camel in his long legs and feet, partly like a Sparrow in his head and bill, though much greater. Vatablus. Lorinus.

of them, and this cometh to paſſe by God's providence; for ſhould they ſit upon them with the weight and heavineſſe of their bodies, they would break them all in pieces: thus God takes care both for their propagation and preſervation, and provideth for them, till they are able to get proviſion for themſelves.

The particular frames of the bodies of Birds and Fowls, are palpable ſigns of divine providence, and the gizzern they have, which is a ſupply for their want of teeth; as alſo their having no paps as beaſts have, their young ones being nouriſhed ſo long in the ſhell, that they are preſently fit to be fed by the old ones; theſe things plainly ſhew the providence of God. Moores Antid. againſt Atheiſm, chap. 11.

Neither doth God's Providence extend it ſelf to great Fowls onely and Birds of value, but to ſuch alſo as are of leaſt eſteem, even to the little Sparrows, who (notwithſtanding they are ſo laſcivious as the Males are reputed to be) and ſo apt to ſpoil Corn and other Commodities, as all men deſire to deſtroy them, and being dead will give little for them, (*Five of them being ſold for an halfpenny*, Luk. 12.6.) *yet not one of them is forgotten before God:* And as St *Matthew* hath it, *Not one of them fals to the ground without our heavenly Father*, *Matth.* 10 29. that is, without his knowledge, approbation and appointment: For ſo *Demoſthenes* obſerveth, it was a uſual ſpeech among the *Greeks:*

Greeks: Such and such things (saith he) *were not done without the people of* Athens, that is, *without their authority and approbation.*

CHAP. XIII.

Of God's Providence to be seen in the Sea: in the Nature of them. An Objection answered. Of the saltness of the Sea, and the Reasons thereof. Of the bounds of the Sea: of the Fishes of the Sea, of their multiplication, of the several sorts of Fishes taken in every moneth: Of their provision. An Objection answered.

FRom the Heavens I shall descend to the Sea, and therein Gods Providence is very remarkable: The Sea is a gathering together of many waters, *Gen.* 1. 10. it is the common receptacle of flouds and Rivers; and as the Liver in the body by the veins sendeth bloud to the whole parts of the body, so doth the Sea send water to all the parts of the earth. *Solomon* tells us, *That all waters come from the*

ſea, Eccleſ. 1.7. *He compaſſeth the whole earth as with a girdle, and bedeweth the world with his pleaſing ſtreams.* In the depth of the earth there be many concavities which breed winds, theſe winds lift up the waters, the waters again preſſe down the winds, which being thus preſt down, ſeek a paſſage through the earth, making a way for the Sea to runne through the veins thereof; and becauſe of the continual ſtrife between the Sea and the winds, therefore the water in ſprings and fountains never faileth, and coming back to the fountains, then they run back again to the Sea. *Ariſtotle's* opinion will not hold here, who ſaith. *That the water contendeth to runne to the loweſt place; and if the waters ſhould have this viciſſitude of courſe from the fountains to the Sea, from the Sea to the fountains, then the ſame place ſhould be both higher and lower, than it ſelf: but ſome parts of the Sea are lower than the fountains, and into them the fountains ſend forth their ſtreams to runne.* Other parts of the Sea are higher than the fountains, eſpecially in great ſtorms and tempeſts, which mount up the waves

Weems obſerv. natur. & moral.

waves of the Sea to Heaven, as the *Pſalmiſt* ſpeaketh, *Pſal.* 107. 25, 26. and they by ſecret channels ſend forth ſprings of water to ſupply the fountains, as a Learned Divine hath well noted. *Cotton* Expoſit. in Eccleſ. 1. 7.

This is further noted by *Strabo*, concerning the ſituation of the waters, which if we conſider the quality of their matter, ought to be placed in the middle between the earth and the Air, whereas the ſame are now included and diſperſed within the earth, to the end they might be no hindrance either to the fruitfulneſs of the ground, or to the life of man; neither are all things ordained only for their proper ends, but alſo for the good and benefit of the whole Univerſe, as appeareth particularly in the water, which againſt its own proper nature is moved upward, that there ſhould be no gaping vacuity in the world, which is ſo compoſed, that the parts thereof do mutually uphold one another. *Strabo.*

If all waters come from the Sea, how is it then that the waters in Rivers are ſweet and freſh, and that the waters in the Sea are ſalt? *Queſt.*

Reſp. That the earth through the veins whereof the waters paſs to the fountains, doth percolate and ſtrain the Salt out of it, and ſo thoſe waters by reaſon of the length of their courſe, and their diſtance from the Sea, loſe their ſaltneſs, therefore ſome fountains of water are ſalt as the Sea, that are neareſt to the Sea, the pores of the earth being more open between the Sea and them, which alſo is the cauſe of the flux and reflux of ſome of them. God hath made the Sea ſalt by the fervent heat of the Sun, which ſucks out the ſweet and thin ſubſtance thereof, and this being eaſily drawn up, all the tarter and groſſer parts thereof remain behind. Hence it is, as *Pliny* noteth, that the deep water toward the bottome is ſweeter, and leſs brackiſh, than that which is above in the top; and ſurely this is a better reaſon of that unpleaſant taſt that it hath, than that the Sea ſhould be a ſweat continually iſſuing out of the earth. The learned have obſerved, that God hath made the Sea ſalt for divers neceſſary uſes:

Plin. Nat. Hiſt. l. 2. c. 100.

1. To

1. To keep it from putrefaction, which is not neceſſary in Rivers, becauſe of their continuall running, as alſo becauſe of the celerity of their motion.

2. Salt waters agree beſt to the nature of thoſe great Fiſhes, (being both hotter and groſſer) that are bred and nouriſhed in it, which is not ſo neceſſary to the Rivers breeding ſmaller Fiſhes It is likewiſe an evident Argument of Gods Providence, that the Ocean being higher than the Land, doth not overflow his Banks. Aſtronomers and naturall Philoſophers can give no ſubſtantiall reaſon hereof; but out of the Scriptures we may anſwer in a word, that Gods Decree hath bounded and barred it in: all the wild Beaſts of the world might more eaſily be tamed than the Sea, yet God ruleth and over-ruleth it in a moſt wonderfull manner; he hath ſhut up the Sea with doors when it brake forth, as if it had iſſued out of the womb; he made the Cloud the garment thereof, and thick darkneſs a ſwadling band for it; he eſtabliſhed

his Decree upon it, and said, *Hitherto shalt thou come, and no further, and here shall thy proud waves be stayed,* Job 38.8,9,10. *Fear ye not me, saith the Lord, that have placed the sand for the bound of the Sea, by a perpetuall Decree that it cannot pass, and though the waves thereof toss themselves, yet can they not prevail, though they roar, yet can they not pass over it,* Jer.5.22. *Chrysostome* saith, *The Lord hath walled about the Sea with the sand, with a very weak thing doth he bridle the rage of it, even with the sand, which a poor weak silly worm can creep over.* The Lord sits upon the flouds, and ordereth them, and though they roar and lift up their waves, yet the Lord on high is mightier than the mighty waves of the Sea, *Psal.*93.3,4. The Sea is in the hand of God, as a little Babe is in the womb of his Mother, so that the Child lieth not more still in his Mothers womb, than doth the Sea within his bounds; and though it make a great noise, and be tossed with winds and tempests, and swell and threaten to overwhelm the earth, yet cannot it get over its bounds.

Ετέιγισε τῷ ἀδενεὶ τὸ ἰσκυρὸν καλιμύσας. *Chrysost.* in Cor. Homil.4. τῷ ἀθενεστάτῳ πάντων τῷ ψάμνῳ ἢ ταῖς βιαὶς ἀφόρητος κακινοῦται θάλασσα *Basil.* Hexam. Homil. 4.

bounds. Likewiſe God uſeth the miſts and clouds to reſtrain the Sea, that it ſhall not paſs out of its limits, as ſwadling bands are to keep in a young Babe, who would fain pull out his arms and legs to make ſport, but he is ſo held in with his ſwadling cloathes, that he is forced there to abide as a priſoner. The miſts and clouds are nothing but vapours engendred in the air; and herein Gods Providence appeareth, for as ſoon as a miſt ariſeth, by and by the Sea becometh calm, though before tempeſtuous, and thus they get the upper hand of the Sea: thus God reſtraineth the Sea from ſwallowing us up, tying up the Sea, even as a little Infant that is tyed in ſwadling clouts. When mention is made of the floud that once drowned the whole earth except eight perſons, it is ſaid, *Gen.* 7.11. that all the fountains of the great deep were broken up, and the windows or floudgates of Heaven were opened, ſo as the waters were not reſtrained but let looſe: by that dreadfull judgement of the deluge, God ſhewed us (as in a mirrour) that

Calvin in Job. 38.

that which should have been continually upon the earth, had not he miraculously restrained the waters.

Woodw. Childs patrim. *Seafaring men are neither* inter vivos, nec inter mortuos: *they are between the living and the dead.*

Consider we further Gods Providence in the Ship that saileth upon the Sea, which reeleth to and fro upon the waters like a drunken man: sometimes it is carried down into the great deep, then mounteth up again, and is carried safe to his harbour. Gods work is as admirable in steering and conducting this sinking tottering Vessel, (whose passengers are in deaths door often) to their desired Haven, as it is in those Creatures that live in the Ocean, their proper Element. They that go down to the Sea in Ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep, *Psal.*107.23,24.

The *Psalmist* having said that the earth is full of the riches of God, saith further, so is this great and wide Sea, wherein are things creeping innumerable, *&c.* there go the Ships; there is that Leviathan whom thou hast made to play therein;

in; these wait all upon thee, that thou maist give them their meat in due season; that thou givest them, they gather, thou openest thy hand, they are filled with good, *Psal.* 104. 24,25, 26, 27. From the little *Anchois* to the great Whale, Gods Providence is wonderfull. By reason of the great multitude and diversity of Fishes that are there to be seen, even many Heathens were constrained to say, that whereas men saw many miracles upon the Land, the Sea was the true storehouse of the wonders of nature. Is it not almost an incredible thing, that so great a Creature as the Whale should live in the water? for in all probability he should come forth to prey upon the Land, and there should not be food to suffice him in the water. *Apud.*

The fruitfulness of the Fishes in the Sea proceedeth from Gods speciall blessing; for when the waters brought forth the Fishes abundantly after their kind, *God blessed them, saying, be fruitfull and multiply, and fill the waters in the Seas*, Gen. 1. 21, 22. for being in a moist element, they do most

Plutarc. l. 5. Sympoſ. quæſt. 10.

moſt eaſily conceive, by reaſon of the abundance of humour, which is greater in the female Fiſhes than in the males, and therefore the female kind of Fiſhes are bigger commonly than the males. Some kind of Fiſhes bring forth twice in a year, ſome three times, ſome ſix times in a year, and that in great abundance: the moſt wiſe Creator would have them thus fruitfull, partly by reaſon of the vaſtneſs of the Element which they muſt repleniſh, *viz.* the water, which is far greater, and more ſpacious than the earth, which (beſides animals) is ſtuft with vegetables; and partly, that there might be variety and plenty of them for man to feed upon *Ambroſe* ſaith, that Fiſhes by infinite numbers, out of many places, from ſundry creeks of the Sea, with a joynt flote as it were, make towards the blaſts of the North-wind, and by a certain inſtinct of nature haſten into that Sea of the Northern parts, ſo that a man that ſaw the manner of them, would ſay a certain tide were coming down from the current, they ruſh ſo forwards,

Ambroſ. Hexam. l. 5. c. 10.

wards, and cut the waves as they pass with a violent power through *Propontis* into *Pontus Euxinus*. And *Alsted* saith, there are often such multitudes of Fishes in the Northern Sea, that Ships are stopt by them. And *Camden* maketh mention of one sort of Fishes, *viz.* Herrings, which in some ages past kept as it were their station only about *Norway*, but now in our time, not without the divine Providence, (as he well noteth) do swim yearly round about this Isle of *Brittain* by skulls in very great numbers: about Midsummer they shoal out of the deep and vast Northern Sea, to the coasts of *Scotland*, hence come they to the *English* East coast, and from the midst of *August* to *November*, is the best and most plentifull taking of them. Besides we read in holy Writ, that when *Peter* let down his Net into the Sea at Christs word, they inclosed a great multitude of Fishes, and their Net brake, but they lost not the Fishes, but by the help of their fellows that were in the other Ships, they brought off so many Fishes to shoar, as were even ready

Alsted. Theol. Natural. part. 2.

Cambden's Britan. *descript. of* Yorkeshire.

ready to sink two Ships: and the phrase of breaking in Scripture, sometime signifieth abundance, as *Prov.* 3. 9, 10. where *Solomon* pronouncing a blessing upon such as shall bestow their goods on pious uses, saith thus, *Honour God with thy substance, and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine*; that is, thou shalt not need to fear to be brought to beggery, but it shall procure thee an abundant blessing.

And here the providence of God is further manifested, that at certain times certain kinds of Fishes do enter in or go out of the Sea; and that which is yet more wonderfull, new sorts of Fishes are taken almost in every Moneth, especially in places near the Sea-coast; and herein Gods goodnesse appeareth, that such multitudes of Fishes of several kinds should draw near to the Sea-shores, and in many Moneths be taken for the use of man; and more admirable it is, that those creatures that live and breed in the water, be not all covered and clad alike:

Plin. Nat. Hist. l. 9. c. 12.

alike: For as *Pliny* noteth; ſome have a skin over them, and the ſame hairy, as the Seals: others but a bare skin, as the Dolphins: ſome have a ſhell like a bark, as the Tortoiſes, and in others the ſhell is as hard as a flint; and ſuch be the Oyſters, Muſcles, Cockles, and Winckles: ſome be covered over with cruſts or hard pils, as the Locuſts: others have ſharp prickles: ſome be ſcaled, as the ordinary Fiſhes: others be rough-coated, as the Soals: ſome have a tender and ſoft skin, as the Lampreys: others none at all, as the Porcontrell. Of theſe we may ſay with the Pſalmiſt, *O Lord, how manifold are thy workes, in wiſdome haſt thou made them all*, Pſal. 104. 24.

Moreover God's providence is remarkable in ſuſtaining and feeding ſuch multitudes of Fiſhes, as are in the vaſt Ocean: ſome feed upon earth, ſome on mud and ſlime: others feed on ſea-graſſe or ſea-weed: ſome will eat herbs and roots, and others will feed upon fleſh when they meet with it, and all of them are exceedingly refreſhed with ſoft rain and gentle

ſhowrs

ſhowrs that fall upon the Sea; by the ſhowrs of rain that fall upon the Ocean S^t *Auſtine* ſtops the mouths of thoſe Atheiſtical Epicures that diſputed againſt Gods providence: one Argument they brought was, what reaſon could there be that it ſhould rain on the Sea, which needeth no water, where there is a confluence of all waters, and at the ſame time the earth is parched and gapeth for want of rain, and gets it not, where then is providence? *Poor creatures*, ſaith he, *that cannot ſee the end of things; ſo blind they are: Are there not Fiſhes living in the Sea for God to nouriſh? Oh how do they leap, ſport and play, and rejoyce at the ſweet rain; they can ſuck the ſweet water out of the ſalt Sea; Here then is the reaſon*, ſaith he, *why it raineth upon the Sea, where is no want of water, and it raineth not upon the earth that thirſteth for it, even for the puniſhment of man's ingratitude and wickedneſs.*

Auguſt. Comment. in Pſal.

And here one thing more may be obſerved as to Gods providence concerning the Fiſhes of the Sea; in that the Fiſhes were ſpared in the deluge from deſtruction, as reſerved in their own

own Ark and element, when all creatures besides except those that were in *Noah's* Ark were utterly destroyed from the face of the earth; and under the Law the Ceremonial Sacrifices, especially, the matter of the Burnt-offering was flesh with its adjuncts, as the flesh of Beasts and Birds, but of Fish never; which was reserved for man's ordinary use, no one kind of them being appointed for ceremonial service; as a Learned man hath well noted. But why God would not that any Fish should sacramentally die, I know not, excepting for that earth had sinned, and earth must satisfie; and Fish is not of the earth as Beasts and Birds are, but substantially of the waters: That any corporeal substance should not be of the earth, Philosophy cannot admit; as for the waters bringing forth Fish and Fowls in *Gen.* 1. it is understood as of the womb bringing forth, but materially derived from the earth under; yet some Chymists would have water the originall element of all. But of this over-curious Question onely by the way.

Glapham Manual. Bibl. doctr.

I CHAP.

CHAP. XIV.

Of the extent of Providence to the Earth: Of the form and figure of the Earth: Of the ſtability and ſituation of the Earth, how it ſtandeth in the water, and out of the water. [redacted] The branches of comfort to Gods people, drawn from the Earths ſtability, to prove the ſtability of the Church of Chriſt.

I Shall in the next place ſpeak of the Providence of God with relation to the Earth, and to the things that are in it, grow out of it, and that live upon the face thereof.

Κοινὴ τράπεζα καὶ πατρὶς καὶ τροφὸς καὶ μνημεῖον ἀπάντων ἡ γῆ καὶ πόλις καὶ πατρὶς κοινός. Chryſoſt. in Gen. Serm. 1.

I ſhall treat firſt of the Earth it ſelf; which, ſaith *Chryſoſtome*, *is our Countrey, our Mother, our Nurſe, our Table, our Grave*; which is the footſtool for the ſoles of Chriſt's feet, *Mat.* 5.35. the office-houſe of ſinne, *Iſa.* 24.5. Satan's walk, *Job* 2.2. the poor heritage of the ſons of men (*The Heaven even the Heavens are the Lord's, but the Earth hath he given to the children of*

of men; Pſal. 115. 16.) The ſlaughter-houſe or ſhambles of the Saints; the bloud of the Martyrs, of the Prophets and of Saints was ſhed upon the earth, as a judicious Divine hath noted, *Revel.* 18. 24. *The firſt Dooms-day*, ſaith he, *fell upon the earth for man's ſinne*, Geneſ. 3. 17. Curſed ſhall the earth be for thy ſake; *the laſt Dooms-day is approaching; when this clay-ſtage ſhall be removed; the earth and the works therein, the houſe and all the furniture of it ſhall be burnt with fire*, 2 Pet. 3. 10. Rutherf. *Chriſts dying.*

1. Now here let us conſider the figure of the Earth: the form and figure of the Earth is round or circular, as the Globe repreſenteth to us; for the Earth and the Sea make but one Globe, and is called the Center of the world: which proveth that there are *Antipodes* (which ſo poſed many of the Fathers) that is, a people that dwell on the other ſide of the Globe; although Pope *Zechary* did excommunicate Biſhop *Virgilius* in the eighth Age, becauſe he maintained there were *Antipodes*; but when it was diſcovered, Pope *Alexander* the ſixt *Struth* obſerv. Cent. 2.

sixt found it within St *Peters* jurisdiction, adjudging the right of it to him who had most strength to conquer it; and the Pope's pretended omnipotency divided that which his omniscience could not discover: the roundnesse of the Earth, as also the parts thereof, shut up as it were in the bosom of the Heavens, and disposed with a marvellous order, do expresly declare a divine providence: When the Heavens are whirled about with a swift and perpetual motion, that the Earth should hang like a round ball in the Air upon nothing, as is expressed, *Job* 26.7. that is, having nothing to support it, that during many thousand years continuance this great frame of the Earth is not shaken out of joynt, notwithstanding all the confusions of the world in all Ages; this is a great argument of God's providence: *God comprehendeth the dust of the Earth in a measure, he weigheth the mountains in scales, and the hils in a balance*, Isa. 40. 12. *Hierome* renders it; The Lord sustaineth it with his three fingers; as we weigh the least things in the balance: *So the Lord taketh the weight*

Non quid, οὐδὲν. *Belimah* à *Balam* constringere. *Chald.*

Tribus digitis appendit. *Hieron.*

weight of the Earth, and maketh this hill to counterpoiſe that, and from this equal diſtribution of the parts, ſetling one againſt another; he ſetled the Earth in the midſt that it is not moved; and leſt it ſhould fall no way but to the Center, he made it firm in the loweſt parts, and leſt one part ſhould fall on another, he provided that the hils ſhould be poiſed one againſt another, as a Learned man hath noted. The Earth after many thouſand years continuance ſtandeth faſt fixed in the ſame place where God firſt ſeated it. *One generation paſſeth, and another cometh, but the Earth abideth for ever*, Eccleſ. 1.4. The Earth hath worn out many Ages and generations of men, it ſelf remaining unmoveable, continuing where it was fixt, and though there have fallen out ſome particular earthquakes here and there, yet the whole Earth was never ſhaken with an earthquake, for the nature of the Center is to be immoveable. *He hath laid the foundations of the Earth that it ſhould not be removed for ever*, Pſal. 104.5. or he hath ſetled it upon its baſes. *Thou haſt eſtabliſhed the Earth, and it abideth*; they

Weems *obſervat. Natur. & Moral.*

ἐπὶ τὰς ἰδίας αὐτῆς Super ſedes ſuas. *Symmach. Gnal. Mecunnaboth* ſuper baſes ſuas, *Aquila.* βεβαίων vertit.

continue this day, that is, the Heavens and the Earth according to thine Ordinance, *Psalm* 119.90,91.

2. Now to speak more particularly, the *Psalmist* tells us, *The Earth is the Lords with the fullneß thereof, the world and they that dwell therein.* If you ask *quo jure*, by what right? The Prophet answereth, or giveth a reason of it; *He hath founded it upon the Seas, and established it upon the floods*, Psal.24.1,2. *What finite understanding*, saith *Chrysostome*, *can comprehend this? When men lay a foundation; they dig deep, and if they meet with water in their way they go yet deeper, till they see the spring dried up, else they will lay no foundation, for a foundation upon water makes a building unstable, and tottering, it cannot be a fixt dwelling; it is against the nature of water to bear up so heavy a body; it is against the nature of the earth to have its basis upon such a foundation: Why dost thou wonder, O man*, saith the same Father, *for into what creature soever thou wilt pry into, thou wilt find an unlimited and boundlesse power, much more then in bearing up this massie body.* The Apostle *Peter* tells us, *That the Earth stand-*

Chrysost. in Genes. Homil. 12.
Super maria & flumina significat. Juxta ut Psal 137.1.
Super flumina *Babylonis* illic sedimus.
Cassiodor.
Lyranus.

ſtandeth in the water, and out of the water, and yet remaineth firm and fixed, 2 *Peter* 3. 5.

1. In the water; not floating and ſwimming in the water, as ſome have dreamed, even as a Ship doth in the Sea; which opinion *Thales Mileſius* held, as *Ariſtotle* ſheweth, hence they collected, "That there were "none that lived in another Hemi-"ſphere: but the Earth ſtandeth in "the waters, and is incompaſſed "round about with the Seas, and in-"terlaced with abundance of Ri-"vers, as ſo many veins running tho-"row it.

Ut intelligatur, egere terram ad firmam quandam compactionem permixtione aquæ, ſine qua in pulveres redigeretur, ſicut abſque ſanguinis per venas ſparſi humore corpus exareſceret ac diſſolvetur. *Lorinus.* Denſior his tellus elementaque grandia traxit. Et preſſa eſt gravitate ſui? circumfluus humor

2. Out of the water; a great part of it being dry Land, which remaineth ſetled, though it be contrary to the natural place and ſituation of the earth and water; for the natural part of the Earth is to be loweſt of all the Elements, as it is the heavieſt of all,

Ultima poſſedit, ſolidumq; coercuit orbem. *Ovid.* Metam. 1.
Terra pila ſimilis, nullo ſulcimine nixa.
Aere ſublimi tam grave pendet onus.
Cum te pendenti reputas inſiſtere terræ
Nonne vel hinc clarè conſpicis eſſe Deum?
Heidfield. Sphynx Philoſ. cap. 7. de Terra.

and the water to encompasse the Earth, and to cover the Earth every where, not to leave one inch of dry ground, as the Air doth to this day, close the whole Earth and water, and compasse both: the first and second dayes of the Creation, the Earth was all covered with the water; but the third day the Lord commanded the waters to retire, and the dry Land to appear, and the Earth to be made bare for the use of those creatures the Lord would create and plant upon it.

Now here was a mighty work of God, and that the Earth remaineth still standing in the water and out of the water is a clear argument of God's Providence in governing the world: 'Twas a great work that God did in *Noah*'s dayes in drowning the Earth with a floud; yet may we not imagine it to be a greater work of God to cause the waters to retire and uncover the Earth? God doth a greater work every day in holding back the water from drowning the Earth, than he did once in drowning it with water; for it is the natural course of waters

Vain was the fancy of Archimedes *who offered to move the whole earth if he had a place besides it to stand upon.*

ters ſtill to be flowing. This daily work of God in keeping the waters from covering the Earth, is by a ſtrong hand keeping the waters under lock and key, abridging them of their natural liberty, keeping the water within its bounds, ſo that the Earth ſtandeth as it did, in the water, yet out of the water.

Now if the ſtability of the Earth be an argument of God's Providence (for the pillars of the Earth are nothing elſe but the ſtrength and power of God upholding and preſerving it) then may we aſſure our ſelves of the ſtability and firm foundation of the Church, and all the true members thereof; *The righteous are an everlaſting foundation; they ſhall ſtand faſt like Mount Sion, which cannot be removed,* Pſal. 125. 1. For

1. The world is eſtabliſhed for a time by the power of that God that governeth the world by his Providence; but Mount *Zion* the Church abideth for ever.

2. God eſtabliſheth the world for a time, becauſe he ſeeth his own workmanſhip in it, but he will uphold his Church

Terra ipſa propriè per ſe ſtat, & fundata eſt ſuper nihi-

lum, nec aliæ columnæ ejus, quas confirmavit Deus, quàm vis ac potentia Dei eam continens, conservansque. *Damascen.* Solius Christi est hæc victoria, hic tuti consistemus. *Ferus* in Mat.

Church for ever, because he seeth his own Image in it.

3. The world shall be so farre from ruining the Church, that the Church shall be glorious, when the world shall be destroyed, and turned into ashes.

4. The Earth of it self hangs upon nothing, but the Church is built upon the Rock Jesus Christ; therefore the gates of Hell (all infernal power and policy) shall not prevail against it; The foundation of the world is no better (at the best) than the foundation of the house that is built upon the sand; for as the sand is slippery, and will not be made hold together, cannot be consolidated, so are all foundations beside Christ, as *Hierome* saith, between the houses built upon the sand and the Rock, there can be no solid enduring mixture, no more than there could be in the feet of iron and clay in the feet of *Nebuchadnezzar's* Image.

5. In the Earth's establishment, the wisdom and power of God are manifested; but we have the Word, Promise and Oath of God for the establishment

liſhment of the Church, and therein alſo both his Wiſdome, Power and Mercy doe appear: Therefore the Church ſhall ſtand when the world ſhall fall: When we ſee violent ſtorms and tempeſts, we do not preſently fear the diſſolution of the world, and why ſhould the violent concuſſions that have been for many years paſt among us, make us to fear the Churches diſſolution, which hath a more firm foundation than the world?

CHAP. XV.

That Providence is viſible in Herbs, Plants and Trees growing in the Earth. Of the variety of Herbs and Plants brought forth in every Moneth. Of the Lillies of the field.

IT will not now be unneceſſary to ſhew how the Providence of God diſcovereth it ſelf in Herbs, and Plants, and Trees, which grow in the Earth. Some Herbs comfort and help the brain; ſome the eyes; ſome the *Zanch.* de operibus Dei.

the liver; some the heart; some one part, some another with most rare and soveraign qualities given them of God for this end; which consideration made many worthy persons to speak and write of them with delight, yea they spared not to climb up to the top of high Mountains, and to Rocks unaccessible, to travel through unpeopled Deserts, to search every vein and corner of the earth, and all to find and know the vertues of Herbs. *Mithridates* King of *Pontus* for his great skill in Herbs, and his Antidote against all poison, (called after his name *Mithridate*) is become famous in all Books of Learning. *Marcus Valerius Corvinus* a famous *Roman* did so delight in the study of Herbs, that he withdrew himself into the Countrey, where he might wholly (as it were) dwell in his Garden: But I need not speak of these, whenas the Scripture speaketh of *Solomon*, how he wrote of all Trees from the Cedar which is in *Lebanon* to the Hyssop that springeth out of the wall, that is from the chiefest to the meanest plant.

Rabingr. in Exod.

Herbs and Trees spring in such places as are agreeable with their natures, and where they cannot easily wither, as long as nature is able to preserve them; for some spring in the plain fields, some grow on Rocks, some on high Mountains, some in barren sand, which in better ground would wither away. Boetius de consol. lib. 3.

And

And here the wisdome of divine Providence doth further appear, in that the earth brings forth several sorts of Herbs and Plants, as it were every Moneth, as the Learned doe observe. In *January*, *Black-Ellebore*, or *Bears-foot* springeth forth. In *February*, the Herb *Chamalea*, an Herb having leaves like *Olives*, and *Tussilage* or *Coughwort*. In *March*, the Herb *Hyacinthus*, or *Crowestoe*, and the *yellow-Lilly* and the *Violet*. In *April*, *Gooseberries* and *Crowgarlick*. In *May*, *Cinquefoil*, *Sorrel*, *Celandine*, *Thistles*, *Fumitory*, *Plantane*, the *Tulip* and the *Flower-deluce*. In *June*, *Marshmallows*, *Garden-mallows* and *Holyhocks*, *Endive*, *Fennel* and *Camomill*. In *July*, *Elicampane*, *Fanegreek*, the *Gourd*, *Heart-wort*, *Wild-marjoram*, and *Vervin*. In *August*, *Heath*, or *sweet-Broom*, *Southern-wood* and *Wild-betony*. In *September*, the *Ivy*. In *October*, *Saffron*. All these are great signs of the most singular providence of God; whence it is that *David* praiseth God in these words, *Thou makest the earth soft with showrs, thou blessest the springing thereof, thou crownest the year with thy goodnesse,* *Franz.* Animal. Histor. sacr.

Struth. observ. Cent. 2.

neſs, and thy paths drop fatneſs; Pſal. 65. 10, 11. "The earth (ſaith a ju-"dicious Divine) ſendeth her juyce "to her ſurface to be our nouriſhment; "If a man would eat earth, or ſuck "the ſap of it, it would not feed him; "but God changeth that ſap to be our "convenient food; Herbs, Trees "and Seeds caſt into the earth, draw "it out, and turn it to our Na-"ture.

Our Saviour having diſſwaded his Diſciples from carking care for food, forbids the ſame for apparel, *Mat.* 6. 28. Aſſuring them, that if their heavenly Father did extend his fatherly care even to the graſſe of the earth and Lillies of the field, much more will he have regard to them which are much better than thoſe things: The words be very emphatical: *Conſider the Lillies of the field how they grow, they toil not, nor do they ſpin, and yet I ſay unto you, that Solomon in all his royalty was not like one of theſe*, verſ. 29, 30. He bids us conſider the Lillies, yea the field-Lillies, which no body medleth with, (for the Garden-Lillies perhaps might be watered and helped by

The Lilly is called of the Hebrews Soſhan, *the flower of ſix, becauſe of his ſix leaves.* Aben-Ezra. *in* Shirhaſh.

by the Art and industry of man) but even the Lillies of the field which seem dead in the Winter, and are in the Spring quickned, and so decked in such fresh colours, although neither themselves, nor any body else conferre or bestow any labour hereabout, as that they surpasse King *Solomon*, who surpassed all other Kings; yea, even when he would shew himself in his greatest bravery. For questionlesse, there's no Cambrick or Lawn so white as the Lilly, nor any Purple so fair as the Violet, nor any Scarlet and Crimson like the Gilli-flower.

There are Trees also as well as Herbs and Plants, that are demonstrations of Gods Providence: the Scripture speaketh of the Trees of *Jehovah* that are full of sap, *Psal.* 104. 16. The Trees take but a little room in the earth, but spread their branches in the air to take influence from Hea-

Significantur ea, quæ proveniunt absque cultura hominum, ut sunt abies, Cedrus, Pinaster, & similes, quæ non solum sponte proveniunt, sed ne cultum quidem patiuntur, cultuque deteriora redduntur. *Heidfeld.* Sphynx. Philosoph. cap. 8. Certo tempore, *viz.* verno succus redit in arbores tempore hyberno fermè enactas; Annon hinc colligis miram providentiæ rationem? *Alsted.* Theol. Natur. part. 2.

ven

ven and Air to bring forth fruit unto man. Some think that those Trees of the Lord mentioned by the *Psalmist*, are the Firre-tree, the Cedar, a wild Pine-tree, and the like, which grow without the Husbandry of man, and will not endure any trimming and manuring from the hand of man, but are the worse for it. And here the Providence of God is admirable, that in Spring time the sap returneth into the Trees that were almost dead in the Winter time, out of which spring both leaves and fruits; the sap whereof is both given, nourished and boiled by the Sunne. There are likewise Trees to be found which having venemous roots on one side, yeeld a remedy on the other. *Histor. Sinarum. part. 4.*

CHAP.

CHAP. XVI.

Of the extent of Providence to the Beasts of the earth; of a speciall Providence in providing for Lions, and other Beasts of prey.

I Now proceed to speak of Gods Providence, extended to the Beasts that live upon the earth. *Ask now the Beasts, and they shall teach thee*, saith *Job*, that is, they shall teach thee that there is a Providence; *who knoweth not in all these that the hand of the Lord hath wrought this? in whose hand is the soul of every living thing*, Job 12.7,10. For what reason can be rendered, that Beasts (as well as Fowls) know their appointed times, and keep the same course and order every year, but because God hath given them a kind of naturall instinct, whereof all the Philosophers in the world are not able to render a reason. Gods Providence is seen in providing food for the Beasts; he is said to take the care of

Iddio riguardo egli propriamente a i buoi quando ci dette questa legge? Imperoche altrimenti la providentia di Dio abbraccia ancora ogni minima cosa come. 1 Tim. 4.13. Ital. Annot. in 1 Cor. 9.9.

Oxen, 1 *Cor.* 9. *He prepareth rain for the earth, he maketh grass to grow upon the mountains, he giveth to the Beast his food,* Psal. 147. 8, 9. *Every Beast of the Forrest,* saith he, *is mine, and the Cattell upon a thousand hills, I know all the Fowls of the mountains, and the wild beasts of the field are mine;* or as the Hebrew hath it, they are with me; they are under my care and provision, *Psal.* 50. 9, 10. He sendeth the springs into the vallyes, which run among the hills, they give drink to every Beast of the field, the wild Asses quench their thirst; he causeth the grass to grow for the Cattell, and herb for the service of man, that he may bring forth food out of the earth: the high hills are a refuge for the Goats, and the rocks for the Conies, *Psal.* 104. 10, 11, 14, 18. *O Lord thou preservest man and beast,* saith *David,* Psal. 36. 6. and here the singular Providence of God is to be observed, even in the Birds of the Wood, and the wild Beasts. Now on the contrary, although in our Stalls, Stables and Folds, both we our selves, and our Children and Servants,

Servants, do take great care of our Horſes, Sheep, Kine, and other Creatures that we keep about us, yet with how much difficulty theſe Creatures are brought up, it is evident: many Lambs are loſt, many Calves die, yea their Dams do die with diſeaſes, notwithſtanding all our wiſdome, care and diligence. But the Birds of the Wood, the Fiſhes in the Waters, and the wild Beaſts, are deſtitute of all this help and ſuccour; yet they multiply much better, are better propagated, are not afflicted with ſuch diſeaſes as thoſe Creatures are, which mans care and diligence is moſt exerciſed about, becauſe their generation, birth and growing up, dependeth wholly upon the care and Providence of God.

I no ſooner ſet my foot on the earth, but there I ſee the ſheep feeding, here the horſe and oxe plowing, there the ſheep giveth us her lambs, and her wool, here the cow giving her calf and her milk, here I ſee an hedge, and as much care to keep it ſtrong, as there was to plant the field with any of theſe, there I ſee Behemoth *Beaſts, ſo called for her greatneſs, viz. the Elephant.* Woodward. *Childs patrim.*

And here it is admirable to conſider how God maketh proviſion for Lions, Bears, Tigres, Elephants, and all other wild Beaſts, which are many in number, and of divers kinds, elſe they would ſoon deſtroy the Inhabitants of the Earth: the young Lions are ſaid to roar after

their prey, and seek their meat from God, *Psal.* 104. 21. the roaring of the Lions is their seeking and praying to him; the noise that the Beasts make in their necessity, is their naturall desire of help, which they cannot better express: they know not God; they confusedly utter their desires unto him: their spirits (as one well noteth) are not materiall, arising of their temperature and humours; it can apprehend no eternall thing, but is only moved with the sense of their own wants. The Lord satisfieth these ravenous Creatures, notwithstanding they have great need of nourishment, and therewithall the world is preserved in its state. Though all the Beasts of the Forrest do creep forth in the night, and the young Lions roar after their prey, yet when the Sun ariseth, they gather themselves together, and lay them down in their Dens, and man goeth forth unto his work, and to his labour untill the evening, *Psal.* 104. 20, 21, 22, 23. The light of the Sun driveth away the wild Beasts to their Dens, that men may have liberty

Struth. observ. Cent. 2. Some have observed that the Bear (those Beasts of prey) when the ground is covered with snow, do live by sucking of their feet, whence they draw nourishment to themselves.

berty to go about their business: for if God should not shut up the wild Beasts after that manner, and give men the Earth to labour and traffick in, we should scarce have a corner to put our heads in, and if God did not feed the young Lions, who do often lack and suffer hunger, as the *Psalmist* tells us, *Psal.* 34. 10. and sometimes are three dayes together without meat, as Naturalists tell us, they would make havock of all men, and soon rid all from off the face of the earth.

It is a great gain to us, that savage Beasts are not subdued to us as other Beasts are; what profit would it be if we could tame Lions and Libbards? it were but to make us more proud and arrogant, therefore Gods providence hath exempted these from our power; those hath he made tame that are most profitable to us. Chrysost. in Psalm. 8.

And here we may take notice, that the Lord in choosing Earth-Creatures for sacrifice under the Law, he chooseth out not only such as could most readily be acquired, but also such as might most safely be handled: he might have required his people to have presented Lions, Bears, Leopards, (as *Daniel* saw the *Chaldeans*, *Medes*, *Persians*, and *Greeks* to be no better; and as Saint *John* saw the *Romans* to be all of them Beasts joyntly, so by nature we are all no better conditioned, as one observeth) which the *Persians* well understood,

Claphams manual. bibl. doct.

derstood, who once in a year kept a Festivall day, called, *The death of Vipers*, in which day they practised the killing and destroying of all sorts of Serpents. But as God would not charge *Israel* with animals, either hardly or dangerously to be acquired, so by the tamer kind of Creatures, he would teach us more commendable qualities.

And in this Chapter let me shew how Gods Providence is to be observed in the Mole, that little Creature, whose dwelling is in the Earth, where nothing is to be seen; therefore nature hath so obscurely fitted her with eyes, that Naturalists can scarce agree whether she have any sight at all or no; but for amends, she is very quick of hearing, as one hath well observed: by her short tail and legs, but broad fore-feet armed with sharp claws, she swiftly worketh her self under ground, and makes her way apace into the Earth; therefore her legs be short, that she need dig no more than will meerly serve the thickness of her body, and her fore-feet are broad, by which she

Moors *Antidote against Atheism.*

she rids away much earth at once; her tail is very small, because she runs not upon the ground after the fashion of the Rat or Mouse, though she be not much unlike them, but her habitation is under ground, and the Earth also is her nutriment.

Quatuor ex puris vitam ducunt elementis; Chamelçon, Talpa, & Maris Halec, & Salamandra. Halec undâ fovet, ignis pascit Salamandram: Talpam terra nutrit, sed aer quoq; Chameleontem. *Hieaf.* Sphinx. c. 9.

CHAP. XVII.

How the calling and labours of the Husbandman are directly subordinate to Gods Providence.

IT will not now be impertinent to shew how the calling and labours of the Husbandman in tilling the ground, and sowing his seed in the furrows of the earth, are directly subordinate to the Providence of God. For albeit all callings be subordinate to God, yet the subordination of them, and the blessing of God is not so visible in any profession of men, as in the trade of Husbandry. For after

Ore gero gladium, matrisq; in pectore condo
Ut mox quæ nunc sunt mortua 2. viva colas
Dux meus a tergo 3. est caudamque trahens 4. retrahensque:
Hasta 5. non me ut ea verberet ait alios.
Aratrum. *Jul. Scalig.*
1. Terræ.
2. Fruges.
3. Ut ducis præire solent.
4. Stivam.
5. Stimulo.
Unicuiq; semini corpus dat Deus quomodo voluerit, & unicuiq; semini proprium corpus. *Hyper.* Method. theol. de provid.

the Husbandman hath opened and broken up the clods of the ground, and cast in his seed, the principal Wheat, and the appointed Barley, and the Rie in their place, he lieth down, and taketh his rest, and night and day it springeth up he knoweth not how; for the earth bringeth forth fruit of her self, first the blade, then the ear, after that the full Corn in the ear, *Mark* 4. 27,28. *Though the Husbandman go forth weeping with his seed-basket, yet he cometh again rejoycing, bringing his sheaves with him.* Psa. 126. 6. I have heard of a godly man, that whensoever he broke up his ground, and cast his seed into the earth, he sought God with tears for a blessing upon his labour; a neighbour of his observing that he had alwayes a good crop, when as his own corn was blasted, asked him one day, What the reason was, he should alwayes fare better than his neighbours; he told him for his part he thought his ground and skill to be as good as his, and that he took as much pains in manuring his ground as he did: To whom the other replied: O Neighbour, I wa-

ter

ter my ſeed before I ſow it: That is a piece of Husbandry, ſaid the other, that I never heard of before: Truly, ſaid he again, I water my ſeed with tears, and go forth weeping, and God hath made me to rejoyce in time of Harveſt. The Husbandman hath no command of Winds, of Rain, of Clouds, of Summer Sunne, yet may he dreſſe, labour, and fit and prepare his ground to lie under the ſeaſonable influences, of the Sunne, Rain, Dew, and ſuch impreſſions of the Heavens, and the Clouds, as the Lord of Nature ſhall afford, as a judicious Divine hath ſaid. God hath promiſed that *he will hear the Heavens, and they ſhall hear the Earth, and the Earth ſhall hear the corn and the wine, and they ſhall hear Jizreel*, Hoſ. 2. 21. The Heavens are ſaid to hear the Earth, when they ſend down their heat and rain to refreſh and moiſten the Earth. Now when the Heavens hear the Earth, the Husbandman waiteth for the precious fruit of the Earth, and hath long patience for it, untill he receive the early and the latter rain, *Jam.* 5. 7. The former rain in Scripture is called

Rutherf. *Influences.*

[*Moreh*]

מלקוש

[*Moreh*] *pluvia*, and the later rain [*Malcosh*] *pluvia serotina*: The first rain fel after their sowing of corn, that it might take rooting in the Earth; the latter rain was a little before the Harvest that the ear might be full. Twice in a year there fell store of rain in *Israel*, in the beginning of *September*, or *Nisan*, and half a year after, in the Moneth *Abib* or *March*, which ecclesiastically began the year unto *Israel*; whereupon it is called the latter rain in the first Moneth, *Joel* 2. 23. the former rain among us, is that rain which fals immediately after seed-time, whereby the rain is beaten into the bosom and bowels of the Earth, there to be covered, that it may have some root and fastening in the heart of the Earth; the latter rain is that which falls immediately before the Harvest, which makes the Corn swell, increase and grow more weighty; for these the Husbandman waiteth, depending upon the Providence of God; and then the Earth heareth the corn and wine when it is laboured and manured by the Husbandman; and when the Earth is refreshed with the influences

Ainsw. in Deut. 11.

In the Canary *Island called* Ferro, *when it is scorcht with drought, there is found a huge Tree, every leaf whereof distilleth water, and all render it in such abundance, that it sufficeth both men and their flocks.* Causin. *holy Court.*

ences of Heaven, it is said to be *married*, Isa. 62. 4. And when the ground is not tilled and sown, it is said to *die*, *Genes.* 47. 19. The *Ægyptians* in a time of famine said to *Joseph*, *Wherefore shall we die before thine eyes both we and our Land?* Now it is the Providence and blessing of God that maketh the Earth fruitfull: How did he bless the seed sown by *Isaac*, when it sprang up to an hundred-fold? *Genes.* 26. 12. the seed sown endureth all blasts, is sometime bound and imprisoned in the Earth with hard frost, sometime covered with deep snow, sometime drenched, yea even drowned with rain; sometime scorcht with the Sunne, and blown and blasted with the winds, and yet it outstandeth all storms and fructifieth exceedingly. S. *Augustine* meditating upon that miracle in the Gospel, the multiplying of the Loaves observeth, "That there are great wonders in "things natural, though little observed by us: Christ's followers wondered to see the Loaves multiply "while they were eating, to see bread "increase upon the Table, and grow "between

Yeartzechu tibbagnel. Terra moritur, cùm non colitur, & producit fructus. *Weems.*

Mirabilior est grani in terra multiplicatio, quam illa quinq; panum. *Augustin.* Tract. 24. in Johan. Quicquid mirabile fuit in mundo, profectò minus est quàm totus hic mundus. Quamvis itaq; miracula visibilium naturarum videndi assiduitate vilescunt, tamen cum ea sapienter intuemur inusitatissimis rarissimisque majora sunt. *Aug.* lib. 5. de civit. Dei, cap. 12.

"between the teeth of the eaters; this
"was very ſtupendious; but there's
"as great a miracle wrought every
"year, and few there are that take
"notice of it; that is, when corn
"caſt into the ground multiplieth
"and ſprings up to thirty, ſixty, or
"to an hundred-fold; it is (ſaith he)
"a greater miracle for corn to mul-
"tiply in the Earth, than for loaves
"to multiply upon the Table; and
"he concludeth in like manner, in
"one of his books of the City of God;
"Whatſoever is wonderfull in the
"world, is not ſo wonderfull as the
"world: All the common works of
"Nature are very admirable; the
"bringing an Infant alive from the
"womb, as well as the raiſing a man
"from the dead; The budding of a
"Tree every Spring, as well as the
"budding of *Aaron's* Rod; as a ju-
Caryl Expoſit. on Job. dicious Divine hath noted. The Huſ-
bandman's calling which dependeth
ſo much on God's Providence, is the
moſt ancient calling in the world; he
is the firſt man that ſeemeth to be
wanting: There was not a man to till
the ground, *Geneſis* 2. 5. The Lord put

Adam

Adam upon this imployment before his fall, *verſ.* 15. It is a calling very delightfull. *Uzziah* (though a King) delighted much in Husbandry, 2 *Chro.* 26. 10. of whom it is ſaid, *That he had much cattel both in the low Countreys and in the plains, husbandmen alſo and vine-dreſſers in the mountains, and in Carmel, for he loved husbandry.* It is no diſparagement to the greateſt to exerciſe themſelves in ſuch a way. *Pliny* likewiſe tells us, *That Husbandry is a Prince-like profeſſion*; he tells us of *C. Attilius Serranus* when the honourable dignity of Conſulſhip was preſented unto him with commiſſion to conduct the *Roman* Army, that he was found ſowing his own field, and planting Trees, whereupon he took that ſirname *Serranus*: The like he reporteth of *Quintius Cincinnatus*, who was in his proper perſon ploughing a piece of ground of his own containing four Acres, which were therefore called *Prata Quintiana*, i. e. *Quintius* his meadows, when a meſſenger of the *Roman* Senate brought unto him the Letters-patents of his Dictatorſhip; he tells us likewiſe that many Kings

Plin. Nat. hiſt. l. 18. c. 3.

and

and noble Persons have studied Husbandry; as *Hiero*, *Philometor*, *Attalus* and *Arcbelaus*; and also Martial Captains, as *Xenophon* and *Mago* the *Carthaginian*.

Besides; Husbandry is a very profitable calling. *The profit of the earth is for all*, saith *Solomon*; *the King himself is served by the field*, Eccles. 5. 9. The Earth yeeldeth much profit to all, even from the King to the poorest subject. And herein much of Gods Providence is visible. For,

1. God instructeth the Husbandman in his calling, he instructeth him to discretion, and doth teach him, he teacheth him the fittest time to plough and sow; and what sort of seed to cast into the earth, *Isaiah* 28. 26.

2. God so provideth as most convenient, that the Earth which is our common Mother that bred us, should also feed and nourish us, till we return to it again. The very Heathen by the Moon-shine of Nature, saw that the blessing of Husbandry dependeth on God's Providence; therefore in the Morning when they went to plough,

Plough, they laid one of their hands upon the ſtilt of the Plough, and lifted up the other hand to *Ceres*, whom they worſhipped as the Goddeſſe of Corn; "How will theſe men (ſaith "a Learned man, riſe up in judgment "againſt thoſe among us, who are "more brutiſh than the Heathen, that "break up the ground as if they were "*fungi*, muſhromps ſprung out of "the Earth, that ariſe by ſuddain "ſhowers falling by great drops in "the heat of Summer. Theſe *Terræ filij*, whoſe names are written in the Earth, *Jer.* 17. 13. who only mind earthly things, look no higher than the Oxen they plough the ground withall, never looking to him who viſiteth the Earth, and watereth it, and bleſſeth the ſpringing thereof, preparing the Corn which he hath ſo provided for it, *Pſal.* 65. 9. Weems *Chriſt. Synagogue.*

CHAP.

CHAP. XVIII.

Of the special Providence of God towards Men. How God overruleth the hearts and wills of men; yea of the greatest Kings and Princes; and how the Actions of men are swayed by the Providence of God. Of Gods Providence about things contingent. A Discourse about Lots.

NOw it will be necessary that I speak of the special Providence of God toward Men. There is not a man that either is conceived, or born, or liveth, or moveth, or standeth, or falleth, or dieth, but by the will and appointment of God. It is from the Providence of God that the hairs of our head are all numbred. God keeps account of the baser parts of our bodies, which indeed be not parts, but superfluous excrements, which are cut off, and cast away. *The hairs of our head* (as one saith) *are contemptible even to a Proverb, and yet these with God are* inter numerata, *among those things*

Pili non facio, Ne Pilo quidem melius. Wilkins *Beauty of Providence.*

things whereof he takes an exact account. Gods Providence ſo ordered it, that not an hair of the heads of any of the three children that were caſt into *Nebuchadnezzars* fiery oven, was ſinged, *Dan.* 3. 27. *What doth God take care of the hairs of our head, and are they all numbred?* as our Saviour ſaith, *Mat.* 10. 30. "What then ſhall I fear, ſaith "*Auſtin?* Surely I that have ſecurity "for the hairs of my head, will not "fear the loſs of any member I have: "Yet if it ſhall pleaſe God to ſmite "me in any member I have, in an "arm, or leg, or in all, ſo that I be "as if all my bones were out of joynt, "I ſhall ever acknowledge the hand "of God and his particular provi-"dence; What is of leſſe value than "the hairs of a mans head; yet not "an hair of our heads ſhall periſh, "but as the Lord pleaſeth, *Luke* "21. 18.

Capilli hominibus ad depellendum à cerebro frigus, & contra illud muniendum dati ſunt. *Scal.* Exerc. 177. Quid timebo damna membrorum, quando ſecuritatem accipio capillorum? *Aug.* Serm. de Mart. Qui ſum curator, & numerata habeo etiam minutiſſima, diſtribuo unicuiq; quod ſuæ menſuræ congruit. *Theophylact.* ad Luc. 12.

As all men, ſo all of man are within the compaſſe of Gods Providence. But to ſpeak particularly,

1. The hearts and wils of men: *The Kings heart*, ſaith *Solomon*, *is in the hand of the Lord, as the rivers of*

water, he turneth it whithersoever he will, Prov. 21. 1. Some men are Masters of others, that are not Masters of their own wils; the Lord leadeth the wils of the greatest Potentates, even as the Rivers of waters are led by their Channels or Watercourses: Nay, even in voluntary actions, wherein man hath free will to chuse or refuse, the providence of God overruleth them: the Prophet confesseth as much, *Ier.* 10. 23. saying, *O Lord, I know the way of man is not in himself; it is not in man that walketh to direct his steps*; it is not improbable, that the Prophet spake this upon the alteration of *Nebuchadnezzars* purpose, who having determined to go against the *Ammonites* and *Moabites*, turneth himself suddenly against *Jerusalem*, but not without the direction and appointment of God, *Ier.* 9. 11. and though God forceth not, nor offereth violence to mans will, yet he ordereth, disposeth, directeth and turneth it as he pleaseth, like the Rivers of waters; for his will is the *Prima causa*, and *principium motus* in all actions, as *S. Paul* tells the

Athenians

Athenians out of their own Authours; *In him we live, move, and have our being, Act.*17.28.

2. All the actions of men are swayed by the Providence of God.

1. Things contingent and meerly casual in respect of us, as *Exod.*21.13. where it is said, that when one man killed another unawares, yet God offered him into his hand, because he intended or meant him no harm; God also provided him a rescue in one of the Cities of refuge. If any thing could come to passe without Gods Providence, then most likely those things that are contingent and meerly accidental in regard of us: But these things do not, as appeareth in the casting of Lots; which is called by the Poets, *Cæca & improvisa sors*, the *Lot is cast into the lap, but the whole disposition thereof is from the Lord*, Pro. 16. 33.

Some go to Sea, and sail to India poor, yet they return from thence rich with Indian *gold, far beside their intention: An ignorant man goes to* Athens *not purposing to become learned; Yet providence so disposeth, that he falls in love with learning: and returneth from thence a learned man.* Rutherfords *Influences.*

For the use of Lots and custome of casting or drawing of them, it is of great antiquity, both among *Jews* and *Gentiles:* The *Ægyptians* did by Lot divide to every man what fields he should till, and the *Roman* Magistrates

*Tacit.*l.19.

to prevent ambition, assigned præfectureships and Legations by Lot. *Ezekiel* speaketh of the King of *Babylons* casting Lots, *Ezekiel* 21. 19. The Souldiers cast Lots for Christs garment.

Definit. of a Lot. *Augustin.* in Psal. 30.

For the definition of a Lot, you may receive it from St *Augustine*, who saith, that *Sors non est aliquid mali, sed res est in dubitatione humanâ divinam indicans voluntatem.* A Lot is not any evil thing, but it is a matter of humane doubt, shewing the will of God, or the casting of a thing doubtfull upon a casuall event, leaving the decision and determination thereof wholly to Gods providence. The matter of Lots was divers; the most ancient used beams either black or white, letters of the Alphabet, or little Globes, which were either guilded or silvered, as among the *Venetians*, or done over with wool, as among the *Germans*. The occasions whereupon they were used were divers, but the main end and use of them was to stint strife, and cause contention to cease, when in doubtfull and difficult cases men referred

Petrus Greg. in tit. elect.

The Hebrew word Goral *seemeth to be derived of* גָּרַר, *signifying* miscere lites, *to move strife, and the negative particle* [lo] *which is not; so then a Lot endeth*

referred the determining of the matter to God, and made him the Umpire. *The Lot*, saith *Solomon*, *causeth contention to cease, and parteth between the mighty*, Prov. 18.18. and a strife is in serious matters properly, and of weight, not in light and ludicrous things, *Willet* in *Lev.* They were sometime used in dividing of inheritances, and that by the appointment of God, *Numb.* 26.55,56. For although *Eleazar* the High-Priest, *Joshua* the Governour, and twelve Princes of the Tribes (appointed of God, *Numb.* 34.17,18.) were to divide the Land, yet to cut off all contention, and to shew the providence and disposition of God according to the counsell of his will, he commanded Lots to be cast. *There was a divine vertue president in this office*, saith *Origen*, *which directed* Joshua *in dividing of the inheritance to the people*; and by reason of dividing the Land by Lot, the Scripture calleth inheritances by the name of Lot, as *Judah* said to *Simeon* his Brother, *Judg.* 1.3. *Come up with me into my Lot*: so in the Greek κλῆρος a Lot,

strife. Of the Hebrew word Goral *seemeth to be derived the Greek* κλῆρος, *by transposing of the letters.* Λῆρος, Lapillus, Calculus, *which he that gave his voice, put into a Box, either in the affirmative or negative part.* Thucyd. hist. l. 1.

and κληρος ουσια, a diviſion by Lot, is the common name of an inheritance, *Act.* 8. 21. *Eph.* 1. 13. whereof *Origen* thus ſpeaketh, *I did ſearch whether the name of Lot were uſed in the New Teſtament, and I found* Paul *thus writing to the* Epheſians, *In whom,* εκληρωθημεν, *we were choſen as by lot,* Eph. 1. 11. *being predeſtinate:* and to the *Coloſſians, Giving thanks to the Father, who hath made us meet,* εις την μερίδα του κλήρου, *for the part of the lot of the Saints,* Col. 1. 12. *Paul* applyeth that caſting of lots, whereby the inheritance of *Canaan* was divided to the *Iſraelites,* to the ſorting and partaking of the heavenly inheritance in Chriſt.

Origen Homil. 23. in Joſh.

Wolf. Comment. in Nehe.

It was an old cuſtome among the *Heathen,* to uſe lots in the choice of Magiſtrates; and among the *Jews, Saul* was by lots taken to be a King.

Homer Iliad. 7.

Homer ſaith, *it was the advice* Neſtor *gave to the nine Worthies of* Greece, *being every one ready enough to accept of* Hectors *challenge, to put the matter upon a lottery, and the lot being put into* Agamemnons *lap, it fell to* Ajax *his ſhare.*

Liv. Hiſt. l. 2.

Thus *Livy* ſaith of one *Appius*

a Roman-Generall, that *for a mutiny among his Souldiers, he tithed them, and condemned the tenth man to the block; the triall was to be made by lots.* So *Josephus* saith, that *among the* Jews, *in a case of extremity, they cast lots who should be killed first.* Yea we find that lots have been cast for the choice of Ecclesiasticall Officers too, not only among Pagans and Paynims, but even Christians, and that in the purest times of the primitive Church, even by the Apostles themselves, as in the chooſing of *Matthias* into the room of *Judas*, Act. 1. Some think this course should now cease, because this was before the Holy Ghost was fallen on them at *Pentecost*, Act. 2. and because afterwards they chose them seven Deacons, not by lots, but by voices, *Act. 6.* But *Austin* is of another mind, and saith, "That "if two or moe of equall gifts and "graces stand for a preferment in "the Church, so as it may be uncer-"tain who may do most good in it, "it may be decided by lot. *Item*, "if two Ministers in a Town be pur-"sued and persecured, to preserve "one

Joseph. de bello Judaico. l. 3. c. 14.

Beda Comment. in Act. *Aquin.* summ. 2ª 2æ. quæst. 95. Quantum mihi videtur, qui maneant, & qui fugiant, sorte legendi sunt. *Aug.*

"one for the good of the Church in "time to come, and that one may "ſtay and diſcharge the duty for the "time preſent, they may try it by a "lot who ſhall fly, and who ſhall "ſtand to it. Alſo if two or three "needy perſons come to one for re-"lief, who is not able to relieve "them all, he may try by a lot, "whom he ſhall give his money to, "and who ſhall go without it.

Si neceſſitate aliquâ compulſi Deum putent ſortibus exemplo Apoſtolorum eſſe conſulendum. *Beda.*

Now in the uſe of lots, to make it lawfull, theſe Cautions are requiſite:

1. That it be not done ordinarily, but only in matters of difficulty, and a laſt refuge in caſes of neceſſity and importance; for even great men will not be troubled with ſlight matters; none but great matters were brought to *Moſes*, Exod. 18. 22. and it muſt not be neither, but when the wit of man is at a *non plus*, and cannot detect nor determine

2. It muſt not be done raſhly but reverently, as in the choice of *Matthias*; the Brethren were aſſembled, and their prayers put up to God, for his direction in that buſineſs.

3. The

3. The Scriptures nor any part of them must be abused therein, this is no better than Sorcery, and in such discoveries the Devil is the agent for his own advantage.

4. The ends must be Gods glory, the good of the Church or Commonwealth, by electing the fittest to bear Offices, and for the maintenance of Justice, and stinting of strife, which otherwise might be endlesse.

5. It must be free from impiety and Idolatry, not expecting the event from Fortune, nor yet from the Stars, least of all from the Devil, but we must onely depend upon the providence of God to dispose all at his pleasure. *Aretij* Problem.

CHAP.

CHAP. XIX.

How the steps and goings of Men are ordered by Gods Providence. A large Discourse on the journey of the Wise men that came from the East to Jerusalem *at the birth of Christ. Some Objections answered.*

2. IN the next place I shall shew how the steps and goings of Men are ordered and guided by Gods Providence: *Mans goings are of the Lord*, saith *Solomon*, Prov. 20.24. And *David* saith, *The steps of a good man are ordered by the Lord*, Psal. 37.23. And here we may observe the great Providence of God in guiding the Wise men that came from the East to *Jerusalem* at the Birth of Christ, in the dayes of *Herod* the King; wherein we may consider,

1. Who, or what they be that came.

2. Whence they came.

3. Whither, or to what place they came.

4. Where-

4. Wherefore they came.

5. What moved them to come, or conducted them along.

1. Who or what they be that came. St *Matthew* ſaith, *They were Wiſe men*; concerning which divers think diverſly: 1. Some ſay, they were *Malefici & incantatores*, Inchanters and Southſayers; ſo *Auſtin*, *Hierom*, *Martyr*, as *Chemnitius* noteth; and ſo the word is uſed and taken in divers places of Scripture, as *Dan.* 2.2. *Acts* 8. 9. *Acts* 13.8. But, 2. Others are better conceited of them, and think they were not onely great men, but alſo might be good men in their kind, and they ſay they were in great eſteem among the *Medes* and *Perſians*, and Councellors of the State, and that out of them they choſe their Kings. And *Strabo* ſaith, "That theſe *Magi* "among the *Perſians*, were ſuch as "the *Gymnoſophiſts* among the *Indians*, "the *Chaldeans* among the *Romans*, "and *Moſes* himſelf among the *He-* "*brews*, ſuch as gave excellent do- "cuments and inſtructions to their "Diſciples; and it is probable enough, "that when the *Perſian* Monarchy was

Chemnit. Harmon Evang. Magi genus ſapientum & doctorum habebantur in Perſis, nec quiſquam Rex Perſarum eſſe poteſt, qui nòn ante Magorum diſciplinam ſcientiamque perceperint. *Cicer.* l. 1. de divinat.

"was translated to the *Grecians*, they "also fell from following the Court to "follow their studies, and betook "themselves, some to Philosophy, "some to Astronomy, some to Di-"vinity. Yea *Lyra* saith, They "were called *Magi*, not from the "Art Magick, but from the greatness "of their knowledge. And Dr *Boys* saith, "That *Magus* was in those "dayes a more honourable title than "*Magnus*.

Non à Magica arte, sed à magnitudine scientiæ. *Lyra.* Dr *Boys.* *Herodot.* *Strabo.* *Just. Martyr.*

2. The second thing is, Whence they came, *viz. ab oriente*, from the East; whither, from *Media*, as *Herodotus* thinketh, or *Persia*, as *Strabo*, or *Arabia deserta*, as *Justin Martyr*, I will neither dispute, nor determine, but content my self with what the Evangelist layes down, *viz. That they came out of the East.* These Wise men out of the East, and *Pilate* out of the West confessing Christ, do confute and condemn the *Jews* denying him; yea they are a plain type and testimony of the calling of the *Gentiles*, and casting off the *Jews*, as *Mat.* 8. 11, 12. *Mat.* 21. 33. *ad finem.* *Acts* 13. 46. This confuteth the Friarly

arly fable, and Popish tale, that these should be three Kings of *Colen*, *Melchior*, *Jaspar* and *Balthasar*; whereas *Colen* is not in the East, but in the West.

Object. *But they say not that they lived there, but only came and died, and were buried there, and that one of them came from* Colen, *the second from* Tharsis, *the third from certain Islands, and all met at one instant before the gates of* Jerusalem.

Resp. Believe it he that will: for my part I say with *Hierom*, *Quod de Scripturis authoritatem non habet pari facilitate rejicitur quâ accipitur*; that which hath not its authority from the Scriptures, is as easily rejected as received; *Et ideò quod ibi non lego non credo*, and what I do not read there I do not believe.

Object. *But they have Scripture for it*, Psal. 72. 9, 10, 11. The Kings of Tarshish and the Isles shall bring presents, the Kings of Sheba and Seba shall offer gifts, *&c.*

Resp. The place proveth nothing but the calling of the *Gentiles*, and the submission of all Kings and Countreys

treys to the Scepter of Christ, as the common consent of Interpreters carry it, yea the situation of the places plainly prove it could not be a particular Prophecy and Prediction of these persons, for *Sheba* is not East, but South from *Jerusalem*, Matth. 12. 42.

3. Consider we the place whither they came, *viz.* to *Jerusalem*, and divers reasons may be rendered of their coming thither.

1. This was the *Metropolis* and royal City; and therefore they might easily suppose that here they were most likely to hear news of this new King. Besides, this being the place appointed for Sacrifices, and they purposing to offer unto him, thought here it must be done. In a word, thither the Star directed them, and therefore thither they came.

2. Perhaps they might have heard that here was the Law, and the Prophets, and Oracles of God kept, and here were the Colledges of the Scribes who were to expound and interpret them.

3. It might please God to cause the

the Starre to bring them first thither, that by their diligence he might condemn the *Iews* negligence and sluggishnesse; they coming to seek in a strange Countrey, him whom they would not acknowledge in their own; therefore the truth inlightned these *Magi*, when infidelity blinded their instructors: The carnal *Israel* doth not understand what he readeth, nor see what he sheweth, turning over those pages whose words written in them he believeth not; God making the *Iewes* but as it were the Library-keepers for the *Gentiles*; and so *Austin* compareth them to posts with a hand, or marks in the highway directing others, but not moving or stirring themselves. And *Gregory* hath a like saying, The illumination of those *Gentiles* is a great testimony of the *Iews* blindnesse; of whom St *Iohn* saith, *He came to his own, but his own received him not*, Joh. 1. 11.

Veritas illuxit magis infidelitas obcœcavit Magistros: & carnalis *Israel* nòn intelligit quod legit, nec vidit quod ostendit, & utitur paginis quarum nòn credit eloquiis. *Aug.* Serm. 6. de Epiph. Illuminatio Magorum Gentilium magnum testimonium cœcitatis Judæorum. *Gregor.*

Obiect. But some body may say perhaps, *That these wise men were none of the wisest to go to* Jerusalem *to acquaint* Herod *with such a message; they might*

might easily conceive they should be but unwelcome guests to him, bringing news of the birth of a new King.

Christus firmabat quos attrahebat, & ideò nòn timebant Regem præsentem, dum considerabant Regem futurum. *Chrysost.*

Resp. *Chrysostome* answereth this Objection, saying, "Christ strengthned those whom he drew thither, "and therefore they feared not the "King that was present, while they "considered of the King that was to "come. He saith also, That they shewed themselves prepared and provided for Martyrdom, and to suffer "for Christ, even before they had so "much as seen him.

4. Consider we wherefore they came, it was to seek Christ, that they might worship him. They were (doubtlesse) very much discouraged, when they found him not in *Ierusalem*, but Gods Providence much appeareth in bringing them thither.

1. By letting them understand by the answer of *Herod* from the Scribes out of the Prophet *Michah*, that they had not lost their labour, but should at *Bethlehem* find him whom they sought.

2. By shewing them the Starre again, which appeared not all the while

while they were at *Jerusalem*, which leadeth them directly to the house where the Babe lay; and being come thither, they are presently admitted into his presence, do their duties and present their gifts unto him, as the manner of the *Persians* was to approach to their Princes, and surely they offered him the best things and choicest commodities that their countrey afforded, as *Gen.* 43. 11. 1 *Reg.* 10. 2. This may be collected from the phrase used, *viz.* the opening of their treasures, as *Deut.* 28. 12. *Psal.* 17. 14. not profering to him, or presenting him with what came next to hand, but with the most costly commodities they could come by, or their Countreys would yeeld; and *Persia* not being farre from *Arabia Fœlix*, might have the best and purest gold, as also frankincense and myrrhe. Some think it pleased God to send these *Magi* to offer these gifts to furnish *Joseph* and *Mary* for provision to flie into *Egypt*, and means to sustain themselves and the Childe there; they bring gold to supply *Maries* necessities; frankincense to

Si solum aurum obtulissent, videri possent, voluisse matris paupertati subvenire; sed quia addunt thus & myrrham, aliquid certè subest mysterii. *Beta.*

sweeten the stable, and myrrhe to comfort the new born Babe.

3. What moved them to come, or conducted them along, *viz.* a strange Starre which they had seen in their own Countrey. But of this I have already spoken at large, *Chap.* 10. and therefore shall say no more touching it here. How long these *Magi* stayed with *Mary*, the Scripture is silent; but it's very probable, that being come so farre, they would learn as much as they might about the Conception and Birth of the Babe; especially being præadmonished by *Herod* so to do, and which surely they did accordingly, not doubting, but that the news would be very gratefull to him: but behold the providence of God herein; the very night before this return, they are admonished to shape their course another way, because *Herod* meant no good, but hurt to the Child, which dream of theirs might further admonish them, that this was to be some extraordinary Childe, as also by thus providing for him and them, that *Herod* might neither

neither lay hands, nor ſo much as ſet his eyes at all upon him, or any more upon them, manifeſting to them what a faithfull keeper he is of his faithfull ones. Whither they had this notice immediately by an Oracle from God, as *Hebr.* 8. 5. *Luke* 2. 26. or mediately by ſome Angel, as *Acts* 10. 3. it's no great matter. *Tertullian* by their being admoniſhed to return another way, ſaith, "They were enjoyned to "give over the ſtudy and practice "of thoſe unlawfull Arts, which "he ſaith, were no more permit-"ted, but alwayes puniſhed under the "Goſpel.

Scientia iſta vel ad Evangelium conceſſa fuit, ut Chriſto edito nemo exindè nativitatem alicujus de Cœlo interpretetur: ideò juſſi ſunt ire in ſua, ſed alia nòn quâ venerunt viâ, *i. e.* ne in priſtina ſecta incederent. Poſt Evangelium nuſquàm invenies Chaldæos, aut Incantatores, aut Magos, niſi punitos: Nòn poteſt Regna Cœlorum ſperare, cujus digitus aut radius abquor Cœlo. *Tertul. Scultet.* part. 3. c. 35.

CHAP. XX.

How the good Actions of Men are under Divine Providence.

Omne bonum nostrum vel vel Deus ipse vel ab ipso est.

3. I Shall in the third place shew, how the good Actions of Men are under Divine Providence; as we can do no good thing without Gods assistance, so neither can any good thing be done without his Providence; All the good that we have is either God or from God himself; there is no good thing but it is the gift of God, and cometh from the grace of God; in us, that is in our flesh there dwelleth no good thing, *Rom. 7.* Gods Providence about good actions appeareth,

1. In giving to some men greater ability to do good than to others; indeed no man is born or liveth to himself, but is bound to endeavour by all lawfull means to promote and procure the common publick good of those among whom he liveth. God in his wise Providence hath given to divers

divers men divers gifts of the Spirit, all which are bestowed to profit withall, 1 *Cor.* 12. 7. God hath also given great estates to others, that they might be liberal to those that are in want. God will have the rich to be rich in good works, 1 *Tim.* 6. 17. a thousand Candles may be lighted by one; so a good man communicateth to all that have need of him; he had rather (like the poor widow) be in want himself, than in any thing be wanting in contribution to the Lords Temple, *Luke* 21. 2, 3, 4. he will communicate abundantly the things God hath lent him, as *Obadiah*, 1 *Kings* 18. 13. *Dorcas* or *Tabitha*, *Acts* 9. 36—39. *Job* 31. 20. And *Solomons* Housewife, *Prov.* 31. 20. God requireth we should do good according to our ability, so as we disable not our selves of ever doing good more, as some that have spent all in a year, as though they did *in diem vivere*: but we must so begin as we may hold out, *Psal.* 92. 12, 13. *Psal.* 112. 15. *Prov.* 21. 20. A good man doth all the good that he can, and hindereth all the evil that he can within the

Necessitatibus fratrum quantum possumus dare debemus, plus interdum quam possumus.

compasse of his calling.

2. In giving men not onely ability, but also hearts to do good: it's better to have an heart to do good than simply to have ability to do good. *Ambrose* tells us, "That "wel-doing must proceed from wel-"willing; for such as thine Af-"fection is, such is thine Action: *Beneficentia* and *Benevolentia* must goe together; we must do good freely, and not play the hucksters in doing good; the exercise hereof may be enforced from the nature of love, which is not confined to it self, but is reached unto others, as *Paul* tells us, 1 *Cor.* 13.5. saying, *Love seeketh not her own*, that is, not onely or principally her own private, neglecting the common publick good. Many have neither hearts nor hands to do good, their tongues being as a sharp razor to condemn it in others; What is this but to murmur against Gods Providence, when they have great cause to be thankfull to him for the good that is done,

Affectus imponit nomen operi: danda beneficia non fœneranda. *Lactant.*

It is credibly reported of Mr Thomas Sutton *the founder of that eminent Hospital commonly known by his name, that he often repaired into a private Garden, where he powred forth his prayers to God, and among other passages was frequently overheard to pray thus: Lord, thou hast given me a large estate, give me also a heart to make a good use thereof.* T. Fuller *Church History of* Britain.

done, though by others? But whosoever are imployed of God in any good work, let them know that promoters of publick good are Sacrifices of common hatred: It is a kind of Martyrdom to be hated and injuried for seeking to do good; but when we are assured that God's Providence hath imployed us, that we are in God's work, that we have his assistance or the assurance of his acceptation, we shall find these to be sufficient to counterpoise the reproaches and contradictions of evil men: It is best therefore to serve God chearfully in any thing wherein he imployeth us, and to do all the good we can, during the short time of our abode in this earthly Tabernacle. *Whatsoever thy hand findeth to doe, doe it with all thy might*, &c. *Eccles.* 9. 10.

3. In giving us opportunities of doing good. As God gives to some men riches, so he gives them objects to look upon. *The rich and poor meet together; the Lord is the maker of them all*, Prov. 22. 2. God gives a man riches, and giveth him occasions to

make use of them, so ordering it in his Providence, that the poor should meet the rich, that he should have occasion to use his riches: The Lord is the maker of both; He maketh one rich, another poor, that the poor man may be the object of the rich man's mercy; God hereby giveth him occasion to do it, and if they do it not, they sinne against the bounty of God; because God giveth them more than others; and they sin against the Providence of God, in not taking occasion to improve what the Lord giveth them.

Say not thou to thy neighbour in necessity, Come again to morrow, and I will give thee, when thou hast it by thee, Prov. 3. 28. *Give to him that asketh, and from him that would borrow of thee, turn thou not away,* saith our Saviour, *Mat.* 5. 42.

Object. But some will be ready to say; *If we do so, we shall soon draw the fountaine dry, and have neither for our selves, them, nor any body else.*

Resp. The words must be understood of reasonable requests, fit for them

them to make, and us to grant, as 2 *Cor.* 8.12. otherwiſe we muſt ſhew the unreaſonableneſſe thereof, and inſtruct them better. Chriſt doth not ſay, Give every thing he asketh to ſuffice him; but *to every one that asketh*, without making a difference, according to thy ability relieve his neceſſity, *Aut opibus aut operâ, aut auxilio, aut conſilio*; if thou wanteſt coyn, give good counſel, ſuch as thou haſt give, as *Peter* to the impotent man, *Acts* 3. 6. ſometimes we muſt give before we are asked: *Bleſſed is he that conſidereth the poor and needy*, Pſal. 41. that is, that looketh out objects for his charity, that looketh after thoſe families that cannot maintain themſelves by their labours, that deſerreth not to give to thoſe that are in need; He that giveth willingly giveth ſpeedily; he giveth twice that giveth quickly, ſaith *Seneca*. When God's Providence giveth thee an opportunity of doing good, cloſe with it preſently, put it not off till to morrow, for thou knoweſt not what a day may bring forth.

Nòn dixit Chriſtus omne quod petit, da ei, ſed omni petenti da ſine diſcrimine. *Ferus.*

Si nòn habes panem prompruarii, da ſanctuarii: Bis dat qui citò dat. *Seneca.*

Grave verbum eſt, Rogo.

CHAP.

CHAP. XXI.

How God governeth the evil Actions of Men by his Providence. Of Gods ends, Satans ends, and Sinners end in one and the same Action.

4. IN the fourth place, I shall shew how God governeth the most sinfull actions of Men by his Providence; all things are governed by Divine Providence, therefore the most sinfull actions of the wicked: Yet are we to understand, that God is most just and righteous, that *loveth righteousness and hateth wickedness*, Psal. 45. 7. And that *every man when he is tempted being enticed is drawn away of his own lust*, Jam. 1. 12, 13. and *his destruction is of himself*, Hos. 13. 9. But the Scriptures frequently use such phrases of speech from whence wicked wretches take occasion to make God the authour of sinne, as a Learned man hath well noted: As for instance; it is said, *That the sons of Eli hearkned not unto their father, because*

Pet. du Moulin. *Buckler of Faith.*

because the Lord would slay them, 1 Sam. 2.25. & 1 King. 25.10. an evil spirit came before the Lord, and offered to be a lying spirit in the mouth of all *Ahab*'s Prophets, to whom God saith, *Thou shalt perswade them, and prevail also, goe forth and doe so.* And 2 *Sam.* 16. *Shimei* curseth *David* bitterly, whereupon *David* saith, *Let him alone, because the Lord hath bid him curse David.* And *Peter* speaking of the conspiracy of the *Jewes*, of *Herod*, and of *Pontius Pilate* against Christ, saith, *They gathered themselves together to do whatsoever thy hand and counsel had determined before should be done*, Act. 4. 28. So though the sons of *Jacob* by a wicked conspiracy sold their brother to be carried into *Ægypt*; yet he tells them, *Genes.* 45. 8. *It was not you that sent me hither but God.*

Providere Deum peccata, quo sensu providere est procurare, dictu nefas

1. But to this I shall answer, first,

asserimus. At de peccatis Deum providere, dici non solùm posse, sed etiam debere, non dubitandum præridet enim peccata, & permittere vult, & prævisa ordinat, ad bonum aliquod vel universale, vel particulare, sivè ad ostentionem misericordiæ suæ sivè justitiæ, &c. de iisdem providere rectè dicitur. *Synops.* purior. Theolog. Disput. 11.

That

That God is the author of every action, as it is an action, by giving unto ſinners even common aſſiſtance, without which the leaſt ſinne could never be committed. Man acteth (even in ſinfull actions) as he is Gods creature, upheld and maintained by him; *In him we live, move and have our being*; but he ſinneth by reaſon of the corruption of his nature, having no free-will to any thing that is good ſince the fall of *Adam*, but free-will and full power to that which is evil.

2. When God withholdeth or ſuſpendeth that power from ſinners by which they might avoid that which is evil. Thus when God departeth from *Saul*, withdrawing the common aid of his Spirit, then an evil ſpirit vexeth him, and he groweth worſe and worſe. The degenerate nature of man (which one termeth ſins Coach) doth then runne which way the Devil driveth, as Wheels and Axel-tree, till Jeſus Chriſt free our Chariot-nature from the power of hell, and withall joyn himſelf by his own ſpirit to our nature,

Claphum in Cantic.

ture, that so with *Ezekiel's* Chariot it may go forth and return according to the conduct of his holy Spirit.

3. When God permits and suffers men to go on long in a course of sin, and doth not restrain them; for if it pleased him, he could hinder men from doing evil. Now the will of God is two-fold,

An approving Will,

A permitting Will.

1. An approving Will, whereby he decreeth the actions of all good men.

2. A permitting Will, whereby he decreeth not to worke any evil, but onely permit it to be wrought.

The actions of men are either good or evil; God willeth good actions by his approving will. Evil actions may come under a double consideration.

1. In regard of the entity and being of them, so God decreeth them by his permitting will, for no sinne could be without his permission, *Act.* 17. 18.

2. In

Et potentius & melius est, bonum ex malo elicere, quam esse mala, nòn sinere. *August.* Bonum est mala esse vel fieri, alioquin summè bonus nôn permitteret ea fieri. *Lombard.* Sent. lib. 1. distinct. 46.

2. In regard of the evil adjunct and vitiosity of them, and so they proceed not from God, but from the corrupt will of man, as a deficient cause. We may consider the sins of men, as they are evil, and so God is not the authour of them, but as they may be reduced to some good, as the manifestation of his own glory, *&c.* and so he suffereth evil to be committed, being able to bring good out of evil, as water out of a flinty Rock; for though evil be not good, yet out of evil God can bring good. "It is better and more powerfull, "saith *Austin*, to draw and bring "good out of evil, than not at all to "suffer evil to be; out of the greatest "evil God can produce the greatest "good. So then God is the Author of every action, but not of the deformity, enormity, and obliquity of the action; as the Planets are moved by a direct motion by the *primum mobile*, the obliquity of their motion, is *à suâ naturâ*. The Sunne maketh the Earth hard, the Wax soft, flowers to smell sweetly, dead Carrion to stink noisomly; so then the diversity

diversity of effects proceedeth not from the nature of the cause, but of the things wrought upon, and God moveth and ruleth things according to their natures. To explain this point by an instance or two: In the selling *Joseph* into *Ægypt*, *Josephs* brethren were agents, and God was an agent, and had an hand in the businesse, but their ends were divers: they sold him to be rid of him, because they thought their father loved him better than themselves, and because they thought so to fulfill his dreams, that he might not rule over them; but God's end was to provide succour and shelter for their father and themselves, and all their families, *Gen.* 50. 20. *Item*, in the temptations and afflictions of *Job*, the Devil was an agent, the *Chaldeans*, and the *Sabeans* agents, God an agent, and all these had their several ends: The Devils end was to have made *Job* forsake God, that so he might have fallen to his share, the *Sabeans* and *Chaldeans* end were to impoverish him, and enrich themselves; and God's end was to prove the Devil a liar,

Multa fine voluntate Dei geruntur, nihil fine providentia, providentia eſt quæ diſpenſat & provident, voluntas quæ vult & nõn vult aliquid. *Origen.*

liar, and to manifest and declare the faith and patience of *Job*, and make him famous for the same to the whole world.

In the divers and sundry captivities of the children of *Israel* by the *Caldeans*, *Babylonians*, *Assyrians*, and lastly in their finall ruine by the *Romans*, their enemies had their ends, and God had his. The ends that the *Caldeans*, *Assyrians*, *Babylonians*, and *Romans* aimed at, was their own pride and ambition, and the enlargement of their Territories and Dominions, but Gods end was the punishment of them to admonish others, and to fulfill the prophecies and predictions thereof. To be brief: in the death of Christ, the Devil had his end, *Judas* his end, the *Scribes* and *Pharisees* their end, the *Jews* theirs, God his end: the Devils end was to make so many murderers, and guilty of shedding innocent bloud; *Judas* his end was covetousnes to get thirty pieces of silver; the *Scribes* and *Pharisees* end was envy and malice, because they thought he eclipsed their glory; *Pilates* end

was

was partly to pleaſe the people, but principally not to diſpleaſe the Emperour; the *Jews* end was hatred and malice, becauſe he reproved their ſins; but Gods end was to fulfill the Propheſies, and to bring to paſs the ſalvation of mankind, by that means which he had appointed. *Shimei* by curſing would ſhew his hatred of *David*, but God would make known the patience of *David*, which was good. *Auſtin* ſheweth, how God and man may will the ſame thing, and God in willing it doth well, and yet man ſinneth in willing the ſame thing. *The Father of an ungracious child is ſick, God will have him to die in his juſt judgement, the Son deſireth the death of his father, that he may the ſooner come to his inheritance; God willeth it juſtly, the ſon wickedly.* And ſaith he further, *God and man do the ſame thing, God is praiſed for equity, and man is condemned for his iniquity.* When God the Father delivered his Son, and Chriſt delivered his own body, and *Judas* his Maſter, why in this delivery is God juſt and man ſinfull, but only in all one thing

Deus & homo idem faciunt, Deus pro æquitate laudatur, homo pro iniquitate damnatur. *Aug.* Epiſt. 48. ad *Vincent.* Non fit abſq; Dei voluntate quod fit contra ejus voluntatem, efficit bona, permittit mala, dirigit univerſa. Res mala nõn habet cauſam efficientem, ſed deficientem. *Aug.* de civit. Dei. l. 12. c. 7.

which they did, there is not all one cause for which they did it? Great are the works of the Lord, being fought out according to all his wills, insomuch that by a marvellous and unspeakable manner, that is not beside his will, which yet is done against his will, because it should not be done if he did not suffer it: he doth that which is good, permitteth that which is evil, directeth both good and evil. Although God doth order and govern sins that be done, yet he is not properly the efficient cause of sin; therefore *Austin* again saith well, *An evil thing hath not a cause efficient but deficient, as the corruption of judgement, and the perverseness of the will of man.* I might shew through the whole current of the Scriptures, how God at his pleasure ordereth the actions of evil men and Devils, to the bringing to pass whatsoever he will have done: he maketh the hard dealing of *Laban* turn to the benefit of *Jacob*, Gen. 31. he turneth the cruelty of *Jacobs* sons to the advancement of *Joseph*, Gen. 39. and Chap. 41. the *Egyptians* oppressions to the

the encreasing of the *Israelites*, Exod. 1.12. the persecution of *Saul* to the benefit of *David*; the hatred of the *Caldeans* to the exaltation of *Daniel*, Dan. 6. the envy of *Haman* to the preferment of *Mardecai*, and the delivery of the *Jews*; the contempt of the *Pharisees* to the admission of the *Publicans*; the persecution of the Apostles among the *Jews* to the calling of the *Gentiles*. And to this I may adde, that not only the sinfull actions of other men, but even the Saints own sins, through Gods wise disposing providence, are turned to their benefit, as of Serpents flesh Triacle is made, which is a preservative against poison; so the evils and sins of the faithfull are turned finally to their good. When we grow dull, he quickens us; we wax proud, he humbleth us; we abuse his creatures, he takes them from us, dealing with our vices and sins, as a good Gardiner with the weeds that would over-run his ground, pulling them up, and pruning his trees to bear good fruit.

In the same thing there is vertue both to kill and cure, as in Achilles *spear. The Flies* Cantharides *having their bodies applied to any parts of our bodies exulcerate the same, and especially the bladder: and the wings applied to the same place help what the body hurteth. The Scorpion and Vipers dissected and applied to the wounds heal what the sting of the one and biting of the other had hurt.* Dr Bright. Treat. de Melancholi.

CHAP. XXII.

How Gods providence reacheth the habitations and dwellings of Men.

5. IT will not now be unmeet to ſhew, how Gods providence reacheth the habitations and dwellings of men. God knew the City called *Damaſcus*, and the Street therein called ſtrait; he knew the houſe of *Simon* the Tanner at *Joppa*; Chriſt knew the upper room in that houſe, where he intended to eat the Paſſeover with his Diſciples. All mens habitations and dwellings are appointed by God; he appointeth to every man his proper place, and ſaith, *Dwell thou here.* Some plot to dwell in this place, ſome in that, and God ſendeth them into other places and Countries to dwell: ſome are appointed to dwell in hungry and barren places, and others in delectable, pleaſant, well-watered, and fruitfull places: ſome have very convenient dwellings for their more comfortable

Omnis non ſolùm à Deo permiſſa, ſed etiam immiſſa. *Lypſius* de conſtant.

comfortable enjoyment of Gods Ordinances; as it is said of *Justus*, that his house joyned hard to the Synagogue, *Act.* 18. 7. and it's very probable, that the house of *Anna* the Prophetess was very near to the Temple in *Jerusalem*, for it is said, that *she was a widow of about fourscore and four years, having lived with a husband seven years from her virginity, and that she departed not from the Temple, but served God with fastings and prayers night and day*, Luk. 2. 36, 37. She was of a great age when she uttereth her propheſie concering Christ, in all likelyhood, about an hundred years old at this time; for it's not likely she married before fifteen years of age, she lived with her husband seven, a widow eighty four years; wherein we have a rare example of chastity and constancy, for a young noble woman in the flower of her age, about some two and twenty years old, to lose her husband, and to content her self to live a widow so long in one place, with such singular commendation. Now whereas it is said, that *she departed*

Migrat in aliam domum proculdubiò Gentilis hominis, ut etiam nomen Romanum indicat, quo tanto commodiùs posset cum Gentilibus agere, eosq; docere occasione hospitis & hospitii. *Flac. Illyr.* in Act. 18.

parted not from the Temple, &c. it is not meant that she never went out of the Temple (but should lodge there as a Nun or Cloysterer) so much cannot be gathered, but the contrary, because it is said *vers.* 38. that she came upon *Joseph* and *Mary* at the same instant that they brought up Jesus to the Temple; but such was her devotion, as she was seldome absent thence, she abode there for the most part, giving her self to the service of God by the exercises of fasting night and day, that is at all times, or very frequently.

Supervenire autem nõn potuit, si nunquam discessisset. *Gualt.* ad loc.

God sometime sends a man to dwell in such a place to convert some of the inhabitants thereof. It is conceived that *David* dwelling a while at *Gath*, converted *Ittai* the *Gittite* to the faith, 2 *Sam.* 15. 19. and that *Abraham* dwelling or sojourning among the *Canaanites*, by his godly perswasions preaching to them, and conversing with them, made many forsake their Idolatry, and imbrace the true worship of the true God. There is no man hath a spot of ground, or never so small a cottage to dwell in, but he hath it at the hand of

Fennet's *Catechism.*

of God; and it is a singular providence of God that we can dwell in safety, and that our habitations, dwelling houses and possessions are not laid waste, when we consider the greatnesse of our sins, which are able to make desolate the most goodly Edifices, and most stately Palaces. God threatned to send *a fire into the house of Hazael, that should devour the palaces of Benhadad*, Amos 1.4. God depriveth men of a great blessing, when he takes their dwelling houses from them. God hath many wayes to remove men from their houses and homes. *David* through fear of *Absalom* was forced to flie from his house in *Jerusalem*. *Manasseh* was forced out of his house and Kingdom into a prison; others by riotousnesse and unthriftinesse cast themselves out of their habitations; some wilfully (like the Prodigal) leave their Father's house, *Luke* 15. Some go into a strange Countrey, and never return again to their own native Countrey. *Shebna* the treasurer promised himself a setled habitation, and made himself a Sepulchre, yet the Lord threatens

to drive him out, *Isa.* 22. 15. God commandeth the Prophet to say unto *Shebna*; *What hast thou here, and whom hast thou here, that thou hast hewed thee out a Sepulchre here, as he that heweth out a Sepulchre on high, and that graveth an habitation for himself on a rock?* Sometime the fear of bodily wants makes men leave their home, their native soil, their friends and kinred to go into a strange Countrey, so forcible is nature for the preservation of corporal life, which man so much esteemeth. Thus in a time of famine in the Land, *Elimelech*, his wife, and his two sons went from *Bethlehem-judah* to sojourn in the Land of *Moab*; all this came to passe by the Providence of God, that hath all things at his disposing, that no man may think himself securely setled; which consideration should much humble men when they are driven out from their habitations, or their dwelling houses are taken from them; and when they peaceably enjoy them, to stir them up to use them to the furtherance of God's glory, and day by day to praise God for the comfortable use we have of

Ruth 1.

of them. If God call any of us to dwell in ſuch a place, where he hath given us great poſſeſſions, rich inheritances, fair houſes, pleaſant gardens, Orchyards, ſtore of cattel, &c. Let us ſay of them, theſe hath the moſt High divided to me: *He divided to the Nations their inheritance, when he ſeparated the ſonnes of Adam, he ſet the bounds of the people according to the number of the children of Iſrael*, Deut. 32.8. It becometh every one to do good in that place where the Providence of God hath caſt him. At the eſpouſals of *Boaz* and *Ruth*, the Elders and Inhabitants of *Bethlehem* pray, *that he might do worthily in Ephratah, and be famous in Iſrael*, Ruth 4. 11, 12. *Bethlehem* was the place of *Boaz* his dwelling, here lay his Eſtate and Inheritance; there muſt every good man labour to do much good in the place where God hath ſeated him, either by courſe of inheritance, or by any other honeſt and lawfull means of poſſeſſion. It is noted of our Saviour, That he firſt executed his Miniſtry where he had been brought up, *Luke* 4. 16. They are much too blame

blame that forsake their own houses and get houses in desolate places where none can find them. God for this even threatneth, *That many houses great and fair should be desolate without an inhabitant*, Isa. 5. 9. Men bring that judgement upon themselves to runne away from the houses which God hath called them to dwell in, leaving *Ziim* and *Ohim* to lodge, Ostriches and Satyrs to dwell there.

CHAP. XXIII.

Of Gods Providence concerning Marriage; and in bringing Man and Wife together. Some Objections answered.

6. ORder may require that I speak something of God's Providence touching Marriage. God having finished his works, and furnished the world with all kind of creatures, and set *Adam* to be Lord and Ruler over them, *Genes.* 1. 26. and put him in Paradise a place of all delight, yet in his wisdome saw that there was something wanting to him (for

(for the time to come) as *Zanchy* saith, *viz.* a meet mate and comfortable companion, which could not be found among all the Creatures; the Angels being too high for him, and wanting bodies; and all other Creatures too low and base for him, and wanting reasonable souls; therefore he resolveth, that some course must speedily be taken, whereby such a supply might be made as nothing might be wanting to him, *Aut ad esse, aut ad benè esse,* either to his being or well-being; and to this purpose, he consulteth or deliberateth about the business; *The Lord God said, It is not good that the man should be alone,* &c. *Genes.* 2. 18. That this consultation was not with the Angels, the master of the Sentences proveth; affirming, "That God and they had not the "same Image, and therefore God "did not speak to them. *Peter Martyr* likewise speaking of the Creation of the Angels, giveth this as a reason, why there is nothing particularly said thereof, lest they might have been imagined to have been joyned in commission with God, and to have helped

Lombard. l. 2. distinct. 16.

Pet. Martyr. loc. com. 12. p. 89.

helped him in the making of other creatures, and ſo might have been worſhipped, and Idolatry committed; nor could he ſpeak to, or conſult with the Elements, for they were liveleſſe and ſenſleſſe creatures, and meer paſſive principles; nor did he ſpeak of himſelf (being but one) in the plural number, *more magnatum*, after the manner of great men; for that cuſtome (as the Learned have obſerved) was not ſo ancient, as to be begun by the Ancient of dayes. In a word, it's an undoubted truth, that the conſultation was held by the three Perſons of the Trinity; and it were no hard matter to prove out of the two Hebrew words [*Jehovah Elohim*] the one of the ſingular number, the other of the plural, an Unity of Eſſence, and a plurality of Perſons in the God-head, or Divine Nature.

Junius & Tremel. in Gen. 1.

In the conſultation we may obſerve,

1. A Declaration of ſomething that God ſaw to be wanting to *Adam* before *Eve* was made, in theſe words, *It is not good that the man ſhould be alone.*

2. A

2. A Determination to make a supply of it, by making an help meet for him.

Object. 1. *But God here, and the Apostle* Paul *seem not to agree; for God saith,* It is not good for man to be alone; *and* Paul *saith;* It were good for a man not to touch a woman, *that is to be alone, and not to marry, if he can contain.*

Resp. Some answer, "That God "in *Gen.* 2. spake of mankind which was then in *Adam*, that it was not good to be alone for them, how should there be procreation and a preservation of the *Species*; but *Paul* of particular persons having the gift of continency: So that God might speak *de bono publico & specifico*, and *Paul*, *de bono privato & individuali*. But the sounder answer is to distinguish of the times, wherein both speeches were uttered, and then we shall see both true, and no contradiction between them. God spake in *Genesis* of a woman in her first estate by creation, and so she was a part of man's perfection, who was but half himself, till he had her; but *Paul* speaks of men and *Lyra & Bucan. loc. com.*

and women in the state of corruption, wherein by reason of sin many inconveniences follow married persons; at first in time of man's innocency, it was absolutely and simply good for man to marry, that by this means he might have children, and also have a companion and comforter; but now sinne hath so infected all estates, as that which was simply good is become indifferent; yea sowr-sweet, it hath as much gall as honey in it, yea it hath rather moe than lesse inconveniences than single life: for in the 28th verse of this Chapter, he saith, *That such*, i. e. *married persons shall have trouble in the flesh*; not that unmarried persons shall escape, and have none, but because comparatively married persons shall have most, and be tied to some discommodities from which the other may be free. *Ambrose* saith, "The bonds of Wed-"lock are good: yet they are bonds "still; matrimony is good, but yet it "is a yoke.

Bona sunt vincula nuptiarum, sed vincula bonum est conjugium sed tamen jugum. *Ambros.*

Object. 2. Paul *saith*, It were good for a man not to touch a woman; *therefore saith* Hierom, "*It is evil to*

"touch

"touch a woman, for good and evil are "contrary one to another.

Resp. Our Apostle doth not use a word contrary to evil, as it is a vice, but as it's an inconvenience, as Bishop *Jewell* well observeth out of *Austin*, *Paul* in a modest manner withdraweth men from marriage, not as from a thing evil and unlawfull, but as from a thing troublesom and burdensom. It's one thing to commit filthinesse of the flesh, and another thing to endure or abide trouble in the flesh; the one is to commit a fault, the other is to suffer a punishment: The Spirit of God noteth to us a singular commendation of *Anna* the daughter of *Phanuel*, that she lived well a maid, a wife, and a widow, to signifie, that neither virginity, marriage, nor widowhood in themselves, are either pleasing or displeasing to God, they being all appointed by him, yea allowed and approved of him. We are all born single, and have liberty so to continue. Marriage is God's ordinance, and all may use it that please. God also is the Author of widowhood by taking away husbands

Paulus modestè deterret a nuptiis, nòn tanquam à re malâ, sed tanquam ab onerosa & molesta; aliud est admittere carnis turpitudinem, aliud habere carnis tribulationem, illud est criminis facere, hoc laboris pati. *August.*

bands or wives; therefore in it self it's neither simply good to live single, nor simply evil to marry.

There were some things wherein man needed the help of woman, even in the state of innocency before his fall, *viz.* to be his companion, as also to bring forth and bring up children, and to increase the world, and increase the *Species*. These ends remain still; for this is the only means God hath appointed to fill the earth with inhabitants, and Heaven with Saints. And we read *Genes.* 24. ult. *That Isaac went in to Rebekah his wife, and was comforted after the death of his mother.* Now besides these two ancient ends before the fall, there be two other ends that God hath appointed since the fall.

1. The chief and principal, a remedy against incontinency, 1 *Cor.* 7. 1. *To avoid fornication, let every man have his wife, and every woman her own husband*, saith the Apostle; The reason hereof he giveth, *vers.* 9. *Because it is better to marry than to burn. Marriage is honourable among all men*, Heb. 13. 4. Yea its lawfull for Ministers to marry,

ry, notwithstanding what the Papists say to the contrary. We read that the Priests and the Prophets in the Old Testament were married, as *Moses*, *Aaron*, *Samuel*, *Isaiah*, and *Zacharias* the father of *John* Baptist in the New; yea even *Peter* himself was married; for it's said *Mat.* 8.14. *That his wives mother was sick of a fever.* And *Philip* both an Evangelist and a Deacon had four daughters, *Act.* 21.8. and that Ministers may have wives, its plain, 1 *Tim.* 3.2. *A Bishop must be unreprovable, the husband of one wife:* that it was ancient for Pastors to marry, appeareth by a saying of *Polycrates* son of *Gregory Nazianzen*, who affirmed that he was the eighth Bishop of *Ephesus* that had succeeded without intermission, *ex majoribus Episcopis*; and in *Austin's* time there was a Decree of the third Council of *Carthage*, "That Bishops and Ministers children "might not marry with any Infidel, "Heretick, or Schismatick.

2. God hath made woman to be a helper to man, *viz.* to help him bear about the troubles of this world, and in manage his temporal estate, by ordering

Euseb. Eccles. Hist. l. 5. c. 25. *Bucan.* loc. com. 12. Art. 421.

O

dering and disposing wisely such things as belong to her charge; whereof *Solomon* speaketh, *Prov.* 14. 1. *Every wise woman buildeth her house, but the foolish plucketh it down with her hand:* And *Prov.* 31. 11. he saith, *She must be such a one as the heart of her husband may safely trust to, so that he shall have no need of spoil; one that will do him good and not evil all the dayes of his life.*

Now it is God that by a special Providence bringeth man and wife together. Memorable is that Providence of God upon the prayer of *Abraham*'s servant, to shew him the Damsel that was to be a wife to his Master's son. And when *Isaac went out into the field in the evening of the day to pray and to meditate*, Gods Providence so ordered it, he should there meet with *Rebekah*, where he went to meet and converse with God, *He lifted up his eyes, and saw the Camels coming.* *Moses* flying from the Court of *Pharaoh* into the Land of *Midian*; being weary with travelling, not knowing whither to go, he is constrained to repose himself neat a Well,

Gen. 24.

a Well, expecting like a flower ſcorcht with the Sunne, ſome gentle gale of wind, and ſome drop of dew from the hand and boſom of Divine Providence: As he was in this expectation, he ſaw ſeven daughters of the Prince of *Midian* coming to water their flocks: But when theſe illuſtrious Shepherdeſſes had drawn water for this end; ſome Shepherds that followed them drave them away, taking ſome of it to water their own flocks; *Moſes* not being able to endure ſuch an indignity, took upon himſelf the juſt quarrel of theſe Virgins, and having chaſed away theſe preſumptuous perſons, he himſelf drew water out of this Well, and watered their flock, which was the occaſion that *Revel* their Father (being advertiſed of what had paſſed) ſent for him, and married him to one of his daughters named *Zipporah*, who bare unto him two ſons. God's Providence is ſeen in bringing every man his mate, though they live never ſo farre aſunder; this being well conſidered will comfort them againſt all troubles and hinderances that ſhall by any means Exod. 2.

be raiſed up againſt them. A godly Divine obſerveth, "That it is Satans "work to bring men and women to "doubt of this, and when once they "yeeld to it, what ſtriſe and trouble "doth he work betwixt them? For "whence ariſeth that impatience of "ſpirit, that we ſee to be in many, "that murmuring, chiding, curſed "ſpeeches, and much unquietneſſe, "doth it not come of this, becauſe "they have not a reverend perſwaſi-"on, that the Lord in his Provi-"dence, as by his own hand, joyned "them in that near bond and conjun-"ction together? It were well our Saviour were invited to all weddings, as he was to *Cana* in *Galilee*, the wine of true comforts and bleſſings ſhould never then be wanting. Chriſt honoured that firſt ordinance of God with his preſence, and his firſt miracle.

Greenham's *Treatiſe of Contract.*

CHAP.

CHAP. XXIV.

Sect. 1. *Of the special Providence of God toward the godly in afflicting them. An Objection answered. God's ends in afflicting them.*

I Shall now treat of the special Providence of God toward the godly, and also shew how it reacheth the wicked: First,

Toward the Godly.

1. In afflicting them; he is said in Scripture to send affliction to his people; all afflictions, [either inward] as passions of the mind, grief of heart, and sorrow of spirit; [or outward] as diseases, sicknesses, pains of the body, come from God, and are inflicted by him. *David* confesseth, *Psal.* 32.4. saying, *That Gods hand lay heavy upon him day and night.* Yea God himself tells us as much, *Isa.* 45.7. *I form the light, and create darkness, I make peace, and create evil,* that is, the evil of punishment: *Shall there be evil in a City, and the Lord hath not*

done it? Amos 3. 6. *Affliction ſpringeth not out of the duſt, neither doth trouble ſpring out of the ground,* ſaith *Eliphaz*, *Job* 5. 6. This form of ſpeaking is proverbial, as the Learned note, and frequently uſed in thoſe times when they would remove Chance or Fortune (as men commonly ſay) or deny any event to be without a certain directive power, they ſpake in this language; This ſprang not out of the duſt, nor came from the ground. We muſt not therefore ſtay upon the ſecond cauſes, as the common corrupt cuſtom of the world is, blaming themſelves for over-ſight, and want of good heed taking, and in other caſes blaming the falſneſſe of friends, and want of ſeaſonable ſupplies, and ſometimes crying out of the unſeaſonableneſſe of the weather, and times cauſing infection in the air, and putrifying the bloud, *&c.* But as *Cratippus* was wont to ſay, "That "the deſtinies do act by cauſes, and "Empires are overthrown by the "ſins of the people: So it's not the influences of the Heavens, nor the poſitions of the Stars, nor the unſeaſonableneſſe

Proverbialis quædam ſententia eſt quâ tollat eaſum aſſeratque divinam erga res humanas & ſimplorum ſupplicium providentiam. *Pineda* ad loc.

Fata per cauſas agunt, & populi peccata evertunt imperia. *Cratippus.*

ſonableneſſe of the weather, or the like, that be the cauſes of ſore diſeaſes at any time among us; but the juſt hand of God that puniſheth our ſtrange ſinnes with ſtrange ſicknesſes.

Theſe have their places it cannot be denied, but there's an hand that over-rules them, whereat we muſt look, and which we muſt confeſſe and acknowledge: Elſe ſhall we be like thoſe of whom God complaineth by his Prophets, *Iſa.* 1. 5. *Iſ.* 9. 13. *Jer.* 5. 3. This is as if one that were wounded ſhould fret and chafe at the ſpear, dart, ſword, bullet, or arrow that hit and hurt him, but never to regard the ſtriker, nor yet apply any medicine to the hurt-place; this muſt needs be extream folly. Thus did not *David* accuſe *Shimei* for railing upon him, but acknowledgeth the hand of God ſtirring him up, and ſetting him awork, 2 *Sam.* 16. 11. and holy *Job* knew as much; therefore he doth not cry out upon the *Sabeans* for taking away his Oxen and Aſſes, nor blame the *Chaldeans* for carrying away his Camels; no, nor the Devil

himself for raising the winds, and hurling down the house upon his children, but he confesseth the just hand of God in it all. *The Lord hath given, the Lord hath taken*, Job 1. 21. And so in all afflictions we should do, as *Nazianzen* tells us he did, *viz.* go to God, and say to him, *Lord, I am smitten of thee, and to thee doe I look.* And so the Prophet calls upon us, *Come let us return to the Lord, for he hath torn, and he will heal us, he hath smitten, and he will bind us up*, Hos. 6. 1.

A te Domine percussus, ad te respicio. *Nazianz.*

Object. But some body perhaps may say, *Is it not very strange that we should therefore come to God, because he hath smitten and afflicted us? Doth not Reason teach reasonable creatures, and even Nature it self all creatures to seek their preservation, and avoid all things that may any way tend to their destruction, as tearing and smiting may seem to do? When* Adam *perceived that God was angry with him, he* ran away, and hid himself among the bushes, *Genes.* 3. *and we may observe, that even horses, dogs, and other unreasonable creatures are easily brought to come to such as feed them and make much of them, but they will flie*

flie and runne away from such as beat them: therefore it may seem that afflictions should rather drive us from God, than draw us to him.

Resp. 1. I cannot deny, but must grant these things to be thus in Nature and Reason; and therefore we must also know, that the Prophet here being endued with Gods Spirit, speaketh *Metaphysicè*, above the reach of natural reason; for these things come not to passe, *Vi tribulationis*, by the force of afflictions, which have no power in their own nature, but *virtute tribulantis*, by the strength of him that afflicteth, who maketh afflictions thus powerfull by his grace, and who being infinite in power can produce contrary effects by contrary causes, as he brought light out of darkenesse, *Genes.* 1.3. Water out of a flinty rock, *Exod.* 17.6. Wisdom out of foolishnesse, 1 *Cor.* 1. Yea life out of death: for out of Christs death came our spiritual, yea eternal life; for by his bloud he saveth his children from spiritual and eternal death; as the old Pelican by his bloud saveth her young from natural death.

2. Or

2. Or we may answer, that howbeit the Argument be not good in *sensu diviso*, yet it is in *sensu composito*, taking all together. As therefore men go not to the Physician, or take not physick to make them sick, and yet are content by his direction to take physick, though it doth make them sick for the time present, to the end they may recover, and be the more healthy for the time to come: so the Prophet perswadeth not the people to come and return to him, barely becausehe had torn and broken them, so likewise he would heal and bind them up again. In a word! he wills them to consider and look upon God, not as an angry Judge, punishing them in his justice and displeasure for their destruction, but as a loving Father, correcting and chastening them in his mercy, for their amendment and their profit. For

1. Afflictions to the godly are an eyesalve, to make them see and acknowledge their sins, as to *Josephs* Brethren, *Gen.* 42. 21. Tribulation enlargeth the understanding, making

king men to see into themselves. Prosperity so blindeth men that they cannot know their own estate. A man under the cross doth better understand the frailty of his body, the uncertainty of his life, and doth evidently perceive his manifold infirmities; he learneth what little progress he hath made in the wayes of godliness; he knoweth his interest in God; he knoweth the strength of his faith, and is not ignorant of Satans devices; he seeth Gods infinite power, by which he is able in our extream necessities to give relief and comfort; he seeth the unalterable truth of God, whereby he performeth all his promises and threatnings; hereby he seeth the unmeasurable goodness of God, by which he sufferreth us not to be over-whelmed with all miseries at once; hereby also we see the wonderfull providence of God, by which he governeth all things, converting all our sufferings into instruments of our salvation; *therefore*, saith one, *doth God give to thee tribulation, that thou maist know him, since when thou prospereſt, thou art*

Didac. stella de contempt. mundi. c. 31.

art not willing to be acquainted with him. A medicine for the eyes first ſmarteth, and paineth the eye till it water, but after that it maketh the eye more clear, and the ſight more piercing: ſo all afflictions at the firſt are bitter and grievous to a man, but then afterward they clear a mans judgement, and thenceforth he is more wiſe and wary: tribulation bringeth a man to experience, and experience makes a man more wiſe.

Eccluſ. 34. 19. *The rod and correction give underſtanding,* ſaith the ſon of *Syrach.*

2. Sometime afflictions are as bridles to reſtrain Gods people, and keep them within compaſs: *Before I was afflicted I went aſtray,* ſaith *David,* Pſal. 119. 67. *but now I have kept thy Word.* *Celius Rhodig.* Hiſtor. Natura. l. 4. *Celius Rhodiginus* in his Naturall Hiſtory, reporteth of *Polemus,* that was a Schoolmaſter in *Ægypt,* that he was a man of that light conſtitution, that when he went abroad, he was fain to hang plummets to his legs, for fear leſt the wind would blow him away: now it pleaſeth God many times to clap upon the legs of his ſervants, the plummets

plummets and heavy weights of afflictions, that they may not be swallowed up, and blown away with prosperity.

3. They teach us Gods statutes, *Psal.* 119. 71. παιδήματα μαθήματα, Gods corrections are mans instructions; they breed the fear and love of God, not only in those that suffer them, but also in others. Seeing therefore no affliction cometh by chance, but is sent by God, therefore we must bear them patiently, and undergo them without repining: thus did old *Eli*, 1 Sam. 3. 18. *It's the Lord let him do what seemeth him good:* so *David* tells us, that this consideration lockt up his lips, and tyed up his tongue, *Psal.* 39. 9. *I was dumb, and opened not my mouth, because thou didst it:* Item 2 *Sam.* 15. 26. *If the Lord say, I have no delight in thee, behold here I am, let him do to me as seemeth good unto him:* So *Ezekiah*, Isa. 38. 15, and 39. 8. Yea this very thing gave comfort to our Saviour Christ, *Joh.* 18. 11. where he perswadeth *Peter* to patience, and keeping of the peace, bidding him put up, and make no more

more ado; *for*, saith he, *the Cup which my Father hath given me, shall I not drink it?* Thus like good children, we must be content to kiss the rod, and the hand that hath scourged us, considering that it is not the hand of a destroying enemy, but of a correcting Father, and that though afflictions be sharp arrows, yet they be shot by a gentle hand.

Non manus hostis perimentis, sed patris corrigentis.

Sect. 2. *Of Gods providence in preserving his people in afflictions.*

2. GOds providence is further seen, not only in afflicting the godly, but also in preserving them in afflictions: *Thou art my hiding place*, saith *David*, *thou shalt preserve me from trouble*, Psal. 32. 7. he alludeth to such creatures as are pursued, and seek shelter and succour, as the Lion and Bear in their dens, the Foxes in their holes, the Conies in their burrows, Chickens under the wings of their dams, Doves to the holes of the rock; yea God is a surer refuge and rock of defence, and safer shelter than any of these; for

The Church is Gods Ship which may be tossed with waves, but never drowned; it is like the Bush, Exod. 3. *ever burning, but never consumed. Admirable was*

for they may be fet and ferreted out; or a Ship in the Haven may either be taken by another that may follow her or be fired, or the like, but they that are under Gods protecting providence, cannot be pulled from him, *Joh.*10. 28,29. his ſuccour is a better ſhelter than a Caſtle, walled City, or Town of warre. Thus *David* prayes for protection, to be hid and covered under Gods wings, as under a ſhield, target or buckler, *Pſal.* 17. 8, 9. or as Birds defend their young ones, both againſt the injury of the air, and their enemies, under their wings. Now we may aſſure our ſelves, the Prophets prayer had ground from Gods promiſe, *Pſal.* 91. 3,4. and *Pſal.* 119. 114. *Thou art my hiding place, and my ſhield, I hope in thy Word.* I have read of a Gentleman, that being on a time in bed in an Inne, and one that had been his ſervant lodging near unto him, and coming at midnight to have murthered him, the Maſter was dreaming at that inſtant, that the bed whereon he lay was all on fire, whereat ſtarting up, and crying to God for help, the murtherer

Gods providence to the Infant King Mithridates, involved in lightning-flaſhes, ſleeping in his cradle, the flames conſuming his clothes, not touching his body at all. Cauſ. *holy Court. part* 1.

In the Earthquake of Apulia, that hapned July 1627, when ten thousand persons were taken out of the world in the City of S. Severia, it is wonderfull that a great Bell fell so fitly over a child, that it enclosed him, doing no hurt, made a bulwark for him against any other danger.

therer was so affrighted, that he desisted from his purpose, craved pardon for the attempt, and presently revealed to him who they were that set him on work. When the poor *Israelites* are encompassed with the Sea, the mountains, and their enemies, they have Gods promise of protection: so when *Athaliah* slew all the males of the bloud-royall, the Lord preserveth *Joash*, 2 Chron. 22.11. to make good his promise to *David*, 1 Sam.7.12. and 1 *King.*2.4. 2 *Chron.* 23.3. This admonisheth and sheweth us where to take shelter in troublesome times, *viz.* under the covering of Gods wings, and then we may say that Gods protection and assistance is the safest rock of refuge; this is a surer shelter than either woods or caves, or holes or dens under ground, 1 *Sam.*22.15. 1 *Sam.*23.5,6,11,12,13,14. As men in a storm repair to a tree or house, and beasts and fowls pursued, to their holes, so must we in time of affliction fly to God, who is a present and strong refuge in time of trouble, *Psal.*46.1. therefore howbeit the godly

godly be not exempted from trouble, yet they are often protected and preserved in trouble, as *Noah* in the Ark, and the three children in a fiery furnace. *Put not your trust in Princes*, saith *David*, *nor in the son of man, in whom there is no help*, Psal. 146. 3. St *Austin* hath an excellent speech to the same purpose; *Some places of refuge there are*, saith he, *whereunto if a man fly, he is in worse case than he was before: as for instance, Thou retainest to some great man in the world, thereby to make him thy friend, and thou supposest thy self secure, and yet for all that there are such uncertainties in the world, and the falls of great men are so common, that when thou hast gotten thee such a refuge, thou hast a great deal more cause to fear than thou hadst before*: but they are not only secure but blessed, that put their trust in God, *Psal.* 2. ult.

Tanta tamen hujus seculi incerta sunt, & ita potentum ruinæ quotidianæ crebrescunt: ut cum ad tale refugium confugeris, plus ibi timere incipias. *Aug.* in Psal. 45.

Sect. 3. *Of Gods delivering his people out of afflictions; of the divers wayes God useth in their deliverance; and how they are more than conquerours in afflictions, shewed in five things.*

NOw as God doth by his providence preserve his people in afflictions, so he doth deliver them out of afflictions: *Thou hast enlarged me, or set me at liberty, when I was in distresse*, saith *David*, Psal. 4. 1. *He shall pluck my feet out of the net*, saith he, *Psal.* 25. 14. *Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped*, Psal. 124. 7. *Many are the troubles of the righteous, but the Lord delivereth him out of them all*, Psal. 34. 19. As God is the authour of afflictions, so he is the moderatour and remover of them, *He casteth down, and he comforteth*, 1 Sam. 2. 6, 7. *After two dayes*, saith the Prophet, *he will revive us, and the third day he will raise us up, and we shall live in his sight*, Hos. 6. 1, 2. Though God afflict and correct his children for a time, yet he will find a time

When Godfrey *of* Bovillon *besieged* Jerusalem, *the* Sultan *having taught Pigeons to carry messages, dispatched one of them with a letter which she bare under her wings, to give advice to the besieged, but by providence a Hawk seizing on her over the Christian army, took her, and made her to let fall what she carried to inform ours of the enemies designs.* Paul. Æmil. l. 4.

a time likewise to comfort and deliver them. Those words of the Prophet are by divers diversly expounded.

1. Some of the *Jewes* by the first day understand the time that the old *Israelites* their fathers were in bondage in *Ægypt*, whereof we may read at large in the eleven first Chapters of *Exodus*, and by the second day their captivity in *Babylon* and *Assyria*, the one whereof, *viz.* the carrying of *Israel* into *Assyria* hapned in the ninth year of *Hoshea* sonne of *Elah* King of *Israel*, who is taken with his people and carried away by *Salmanesar*, 2 *Kings* 17. 6. The other in the eleventh year of *Zedekiah* King of *Judah*, who likewise was taken, and carried away with his people by *Nebuchadnezzar* to *Babylon*, 2 King. 25. in which captivities the poor people seemed destitute and desolate like dead men, buried, and quite forgotten; but the third day say they, the Messiah shall deliver them, and restore them to their former or greater glory: But we Christians know,

The opinion of the Jewish *Rabbines.*

that though Christ were a King, yet his *Kingdome was not of this world*, as he told *Pilate*, Joh. 18. 36. and that the deliverances he bestoweth on his people are not temporal for the most part. This *Jewish* conceit therefore is more subtil than sound, more witty than weighty.

2. Others by the first day understand the time after the building of *Solomon's* Temple, during which they often sustained many troubles, being sometime besieged by their enemies by forreign wars, and sometime falling foul among themselves by civil differences and dissentions, and at last they are carried captive in *Babylon*. By the second day they understand the time of their return from *Babylon* by commission from King *Cyrus* under the conduct of *Zerubbabel*, Ezra 1. and after the building of their second Temple, during which time they endured many hot assaults and bitter battails, and at last have their City taken, and Temple utterly ruinated and destroyed by the *Romans*: And by the third day they understand the deliverance that the

Messiah

Messiah should bestow upon them, which if they would expound of a spiritual deliverance of all the faithfull among them from the service of sin and Satan; we would go with them; but because they dream of rather dote of a temporal deliverance which shall never be, leaving God's word we must leave them.

3. Others by these two dayes understand a short time, a certain time being put for an uncertain: So *David* tells us, *His anger endureth but for a moment, but in his favour is life; weeping or heavinesse may endure for a night, but joy will come in the morning*, Psal. 30. 5. Brevi redintegrabit nos. *Tremel.* ad loc.

4. Most of the Ancients make it a plain Prophecy and Prediction of Christ's Passion and Resurrection, or of his two-fold Estates, *viz.* of Humiliation on Earth, and Glorification in Heaven, as *Dorotheus* an old Bishop of *Tyrus*, who lived in the dayes of *Constantine* the Great, in his Epitome of the Life and Death of this Prophet tells us. So likewise *Bernard* applieth this place of this Prophet to Christ and his mem- *Doroth.* Episco. *Tyr.* in vit. *Ose.* Prophet.

bers, affirming, That as he had, so they must have their three several dayes.

Bern. Serm. in Resur. Christ.

1. The first was, *Dies crucis in mundo*, the day of his Crosse in the world.

2. The second, *Dies quietis in Sepulchro*, his resting day in the grave.

3. The third, *Dies Gloriæ in Cœlo*, the day of his Glory in Heaven.

Or, to put the two dayes together, as the Prophet doth, the two dayes or whole time of his life was a Tragedy of trouble; then the third day he rested in peace for a little space, and then rose to eternal glory. Thus divers of our Modern Writers affirm

Luther. & *Zanch.* ad loc.

these things to belong to Christ, *Præcipuè & principaliter*, chiefly and principally, because they had in him *perfectum complementum*: and yet they may be referred to all Christians, because they likewise be verified of them; who shall have their two days of trouble here in this life, as *Matth.* 16. 24. *Luke* 9. 23. *Acts* 14. 22. 2 *Tim.* 3. 12. *Heb.* 12. 6. Then a time of ease and

and rest at the end of the second day, when death cometh, *Revel.* 14. 13. and a joyfull resurrection to eternal glory the third day, *viz.* at the end of the world, when the Saints shall be delivered from all their troubles: But the deliverances God vouchsafeth to his Saints in this life are divers.

1. Sometime he delivereth them immediately by his own powerfull hand and stretched out arm, without either Angel or man, as he delivered *Israel* from *Pharaoh* and his host. Mr *Foxe* tells us of one *George Crow*, who being in danger at Sea, cast out whatsoever he had, reserving his Testament, with which he was taken up and miraculously saved; thus God preserved *Paul* from receiving any harm by the Viper that fastened upon his hand in the Isle *Melita* or *Malta*, which he shook off into the fire, to the amazement of the barbarous inhabitants, who looked when he should suddenly swell & fall down dead, *Acts* 28. 5. *Calvin* observeth, that this Viper came not by chance upon *Paul*'s hand, but was directed by a

Fox. *Acts and Monum. p.* 1805.

Calvin in Act. 28.

secret Divine Providence, to ennoble *Paul* as a Prophet of God upon the Land, as before upon the Sea, that his own company might be the more moved, and there might be an occasion given for the Gospel to shine even among these *Barbarians* upon whom the sight of this miracle had a great influence: for when they saw the Viper hang on *Paul's* hand, they said among themselves, *No doubt, this man is a murtherer, whom though he hath escaped the Sea, yet vengeance suffereth not to live.* The word translated [*vengeance*] is δικη, whereby they understood a certain Goddesse whom they called by this name; whereas they condemned *Paul* by this event, it appeareth to be ingraffed in nature, that notorious wicked men are subject to divine vengeance, though they escape for a time. They feigned that revenge sate upon *Jupiter's* Throne, which they called δικη.

Mayer. ad loc. Hesiod *saith* δικη *was the daughter of* Jupiter *and* Themis, *others of* Astreas *and* Aurora. *Hesiod.* in Ergis. Orpheis *made two Hymns to the honour of* Dichis *and* Dicai *a sonne, and offered Frankincense; the Astrologers, and especially* Aratus *describe her to be a Virgin placed in Heaven with a shining spear, and call her* Astrea. *Aratus in Phænom.*

2. Some-

2. Sometime he delivereth them by the means of Angels or men, or other helps, as he delivered *Hezekiah* from *Sennacherib's* Army by an Angel, 2 *Reg.* 19. So he sent an Angel to shut the mouths of the Lions that they might not devour *Daniel* in their Den, *Dan.* 6.22. So an Angel delivered *Peter* out of *Herods* prison, *Acts* 12.7. or if he afford us not the aid of Angels, then men like unto our selves shall serve our turns: Thus he moved *Ebedmelech* the *Ethiopian* to save the Prophet *Jeremiah* from starving, or being choaked, or poisoned in the dungeon; and *Pharaohs* daughter to pity *Moses*, and save him from drowning. Thus he taught *Noah* to make an Ark to save himself and his Family. Thus he provided boords, planks and broken pieces of the ship sufficient to carry *Paul* and his company to shore, *Acts* 27. Jer. 38.

3. Sometime God delivereth his people openly and visibly, that all the world may take notice of it, as he dealt with the three children, *Dan.* 3. and *Daniel* himself, *Dan.* 6. Sometime secretly,

secretly, spiritually, and invisibly, as with such Martyrs, whom though he suffer outwardly to perish, and be food for the sword, yet inwardly he preserveth them; so that though they be slain, yet they perish not, but are crowned in secret, as *Austin* speaketh, verifying the saying of the Ancients; *Christs souldiers may be killed, but cannot be overcome*: so that they may say with the Apostle, *This is the victory that overcometh the world, even our faith*, 1 John 5.4. Or if we speak of the whole Church and body of believers, than *Michael* and his Angels do ever overcome the Dragon and his company; yea the Apostle saith, *That in all tribulations and afflictions they are more than conquerors*, Rom. 8. 37. For

In occulto coronati. *Aug. ſt.* Christi milites cædi poſſunt vinci nequeunt.

1. The bare Conquerour before the victory is in great danger, full of fears and doubts concerning the issue of the battell, but Gods children before the victory are fortified with sweet and strong consolations of the Spirit, whereby they are assured of the victory, and enabled to overcome all oppositions.

2 Cor. 1. 5.

2. Sole

2. Sole victors do sometime lose more at a battel, then they gain by a conquest: but the victorious Christian wins a thousand times more than he can lose in the fight, he sometimes loseth temporals, but always gaineth eternals, *Rev.* 21.7. 2 Cor. 4.17,18

3. Conquerours being wounded in the battel survive not often to ride in triumph, and enjoy the benefit of their victory; but these after the end of their fight do wear a triumphant crown of glory.

4. The Saints do more than conquer, in that while they suffer bodily, they triumph spiritually; and others are converted and overcome by them, while they seem to be overcome by others; The bloud of the Martyrs being the seed of the Church, their patience is invincible; yea while they are overcome of persecutours and cruel enemies, they overcome greater enemies, *viz.* by denying their own passions. The more they suffer, the greater conquerours they are, as the Martyrs were most victorious, whose triumphing faith made them *flammis ipsis illustriores*,

Sanguis martyrum semen Ecclesiæ.

Nobile vincendi genus est patientia, vincit Qui patitur si vis vincere disce pati. *Seneca.*

rer, brighter than those flames that burnt their bodies to ashes.

5. The Saints do overcome over and above, in that they conquer by a kind of ease; when others use their wits and weapons, perplex themselves, and are often at their wits end, turning every stone to help themselves, the Saints win Heaven, vanquish their enemies, and standing still, behold the salvation of God.

Sect. 4. *Of Gods Providence in bringing about the Salvation of his People.*

THe Apostle tells us, That all *things worke together for good to them that love God*; not *divisim*, but *conjunctim*, because God worketh in all things, and over-ruleth all things in all their working: There are many strange acts of God's Providence in promoting the work of his people's salvation. As *Rahab* keeping a victualing house, received those two Spies into her house, whereby she was preserved when *Jericho* was destroyed,

Rom. 8. 28.

stroyed, and was afterward received into the Church, and married to *Salmon* one of the Princes of the Tribe of *Judah*, of whom came *David* and Christ according to the flesh. How admirable was God's Providence toward *Ruth* the *Moabiteß*? when her husband was dead, she putteth her self under the wing of the God of *Israel*. How wonderfully did God's Providence work for the salvation of the Gaoler, when he sent him two such prisoners as *Paul* and *Silas*, to shake the prison with an earthquake, and cause the doors to flie open, and every ones bands to be loosed, and then strike his heart with fear upon the apprehension of their escape, and immediately to throw himself down at their feet, crying out unto them, *Sirs, What must I do to be saved?* Ruth 2.12.

If the people of God consult their own experiences, they will see Gods Providence admirable to them in this regard: If they consider the means of grace to them, or them to the means, publick or private, how God brought them to live in such a place, planted them under such a Minister; how

how the Lord hath come in upon upon their ſpirits in the uſe of means, how God brought to their minds ſome notable paſſages of Scripture, which the Spirit of God ſet on with power upon their hearts; how God hath ordered ſome ſudden accidents befalling others, to work much good upon them. (Thus *Waldo* was ſtartled by ſeeing a man falling down dead before him, which accident made him ſtudy the Scriptures, by which he was converted.) How both the afflictions and comforts of other of Gods children are for their conſolation and ſalvation: How God hath ordered croſſes and afflictions to them with which he hath frequently viſited them: How he hath carried them thorow temptations; what ſlips and infirmities he hath paſt by, how their very falls and temptations have been an occaſion of their better eſtabliſhment, and a cauſe of diſcovery of more clear light unto them, bringing them nearer to God, into a more cloſe communion with him, making him more humble and poor in ſpirit, to ſtrive to cleave more ſtrongly

Flac. Illir. Cat. Teſt. verit. 2 Cor. 1. 6.

ſtrongly to God, and to take more ample content and ſatisfaction in him. Did they ſeriouſly obſerve by what ſteps and gradations God hath carried on his work with them, they may find much matter of admiration. If the Lord's wayes were not above ours, as the Heavens are above the Earth, how were it poſſible that poor ſouls could get over ſo many ſtumbling blocks and ſnares that they meet with in the way of their ſalvation, were it not for the ſafe conduct of his wiſe providence, whoſe name is Wonderfull, Councellour, they would ſtumble and fall, and never riſe again. There are many wonders of God in the work of creating and governing the world, which are very obſervable; but theſe high Acts of Divine Providence in bringing his ſons and daughters to ſalvation and glory, do far ſurmount them all. If there were a Hiſtory of all Gods various workings of Providence compiled; and if all the methods and experiences of the faithfull were called for, touching Gods diſpenſations toward them, and his dealing

dealing with them, they would amaze the Reader thereof, and no History in the world would be found comparable unto it.

What wonderfull alterations hath God made in these later times in many Kingdoms and Commonwealths? What mighty Cedars hath he thrown down to make way for the passage of the Gospel, and to further the welfare of *Zion*, adding them to the Church that are elected to eternal salvation? How doth God over-rule all Tyrants and Torments that none shall infringe their title to that incorruptible and undefiled Inheritance reserved in Heaven for them? God never manifested such a wonderfull Providence, as he did in sending his Son into the world in the dayes of *Herod* the King; when *Israel* the people of God were the vassals of the *Roman* Empire, servants to *Herod*, who was a servant to *Augustus* the *Roman* Emperour: I say, to *Herod* an *Edomite*, whom God had ordained to be a servant to *Jacob*. God never did such a glorious work for the salvation of his people in the dayes of *Solomon*,

Salomon, when the *Jews* were in the height of their glory, as now he did in the dayes of *Herod*, when they were in their baleſt ſervitude. It is true, Earth-worms do only mind earthly things, as if the outward ſtate of a Kingdome or Commonwealth were the only thing to be lookt at; but the Lord of Heaven and Earth, who hath all things in his hand, eſteemeth it but as a poor low thing to this, *viz.* the bringing about the ſalvation of his people.

CHAP. XXV.

Sect. 1. *How Gods Providence reacheth the Wicked. Of his ſuffering the wicked to rage againſt his People. A Queſtion, Whether a Chriſtian may flie in time of perſecution, reſolved?*

HAving ſpoken of the ſpecial Providence of God toward the Godly; I ſhall ſhew how it reacheth the wicked and ungodly.

1. Gods Providence is to be obſerved

ſerved in ſuffering the wicked to rage againſt the people of God. The *Gentiles* are ſaid to rage againſt Chriſt and his Kingdom, and *God ſits in Heaven, and laugheth them to ſcorn, Pſal.* 2. 1,—4. The word here tranſlated [*rage*] ſometime ſignifieth to run together, and becauſe in ſuch a concourſe there is a great noiſe, therefore is it tranſlated [*rage*] and ſo it may very fitly be ſaid of the multitude, for the multitude is turbulent. The Lord for a time lets looſe the wicked, layes the reins in their necks, giving them leave to revel, during which time they are very active, and do what miſchief they may, and when at any time they do not openly break forth, it is not for want of malice, but for want of power. Wicked men are the Devils bandogs and maſtiffs to hunt Chriſts ſheep, and perſecute his people, when God permits them by his providence. *Pharaoh* requireth the *Iſraelites* Midwives to deſtroy the male children of the *Hebrews*. *Saul* perſecuteth innocent *David*. *Sennacherib* cauſleſly maketh war upon *Hezekiah*. The wicked

Turba turbulenta.

wicked hate the godly; therefore they persecute them; *They are not of the world, therefore the world hateth them*, John 15.19,21. *Cain* slew his brother, because *his own works were evil, and his brothers good*, 1 Joh. 3.12. And *David* saith, *They that render evil for good are mine adversaries, because I follow the thing that is good*, Psal. 38.20. When Christ stedfastly set his face to go to *Jerusalem*, he sent messengers before his face, who went and entered into a village of the *Samaritans*, to make ready for him, but they did not receive him, because his face was as though he would go to *Jerusalem*, Luk. 9.51,52,53. The great reason of their rudeness was, because he was a *Jew*. Now the *Jews* and they were affected either to the other, *John* 4.9. as the *Egyptians* and *Israelites*, Gen. 43. *Tremellius* tells us, "That how-"soever the *Samaritans* hated the "*Jews* always, and for divers causes, and therefore would have no-"thing to do with them; yet now "especially, they hate Christ and his "company, because they perceive "him to be going up to *Jerusalem*, to

Ita oculi loqui dicuntur, quia sæpenumerò fingunt quod dictum volumus. Ita facies ire dicitur, quia sæpè præ se fert quo iter destinatum est.

"keep the great Passeover, and "therefore contemned their Temple "built at Mount *Gerizim* by *Sanballat* "a Governour of King *Darius*, in "favour of one *Manasses* a Kinsman "of his, whom (being deposed "from his office in *Jerusalem* for some "misdemeanours) he made Priest "there, as good Authors do affirm. Hence we see, That there is no greater hatred than ariseth from diversity of Religions, as appeareth in the woman of *Samaria*, John 4. to our Saviour; for he no sooner askt of her a little water, but she calls him *Jew*. And here our Saviour doth not send to this village, that all the principal people therein should come forth to meet him, but only desireth to have lodging and other necessary provision for himself and his company for their journey, which they refuse to afford him.

Joseph. Antiq. l. 11. c. 7. *Tacit.* Annal. lib. 12.

Quest. Here I shall propound a Question, *viz. Wether it may be lawfull for a Christian to flie in time of persecution to escape the rage and fury of persecutors?*

Resp. I answer, that he may in some

some cases, and at some times; and at other he may no; as namely when God may be more glorified by his flight, then by his abiding by it, as when by thus doing he may reserve himself for a greater Good. Nor is it in such a case any argument of pusillanimity and cowardize to fear and flie: The saying is, *That souldier that runneth away may turn again and fight, but he that keepeth his rank, and is killed depriveth himself utterly of that hope.* Much in such a case, *Aristippus* once being at Sea in a tempest, and seeming affrighted (as all men and all creatures naturally fear their destruction) a certain rude fellow that was with him in the Ship said; *You Philosophers teach that death ought not to be feared, how cometh it then to passe, that thou being a learned Philosopher feareſt death more than I that am a plain fellow?* To whom the Philosopher said, *It's true, indeed I teach that Death is not to be feared, nor would I fear it in some cases,* viz. *to do my Countrey service; but I fear in this sort to lose my life, and so deprive my self of all opportunity of ever*

doing my Countrey any more good. There's some cause why I should fear more than thou, because I shall lose more than thou, for my life is more worth than thine; I must lose the life of a Philosopher, thou but of a base companion.

That it's lawfull at sometime to fly in time of persecution, our Saviour makes most evident, *Mat.* 10. 23. bidding his Disciples, if they were persecuted in one City, to fly unto another: he doth not appoint them to fly in time of danger, because he could not save them in the midst of dangers, for he gave a tast of this at the time of his apprehension; but he instructeth mans frailty not to tempt God, when there is a way open for him to escape, saith *Austin.* He bids them to fly from one place to another, saith *Hilary*, because the preaching of the Gospel being driven from *Judea*, should pass into *Grecia*, and from *Grecia* to all the rest of the *Gentiles*, and so all Nations should believe at the preaching of the Apostles. ——Christ himself divers times conveyed himself from the *Jews*, when they would have

Aug. contra *Faust.* l. 82. c. 36.

Hilar. Can. 10.

have wronged him: when *Herod* sought him to have put him to death, he would not be found, *Act.* 12. when the *Jews* would have stoned him, he conveyed himself from them, *Joh.*8. and when they had him in their hands, and carried him up an hill to throw him down headlong, yet he passeth thorow the midst of them, and they cannot hold or hurt him, *Luk.*4. 29, 30. he made an escape, not because he would not suffer, but because he would not suffer yet, his hour and time was not yet come; nor had he yet accomplished that whereunto he was appointed: and this he did, either by blinding their eyes that they might not see him, or binding their hands that they could not touch him. When the *Jews* laid wait to take *Paul*, he is contented to make an escape, by being let down at a window over a wall in a basket, *Act.*9.25. because the time was not yet come, that he should by shedding his bloud glorifie God: but when *Agabus* tells him that the *Jews* would bind him and imprison him,

Remigius saith, this precept of flying belongeth to the weak, for whom it is better to flie, than in the midst of torments, to deny the Christian Religion.

Voluntariè passus est Christus, nòn enim passionem fugit, sed patiendi tempus expectat.

(and therefore his friends diſſwade him from going up to *Jeruſalem*) he willeth them to quiet themſelves, and not trouble him, for he was reſolved and ready not only to be bound, but to die at *Ieruſalem*, or any other place, for the Name of the Lord Jeſus, *Act.* 21. 13. The truth is, when men in likelyhood may more glorifie God, and benefit their brethren by flying than dying, they may provide for themſelves by that means, elſe not: as that worthy Martyr our own Countreyman, Dr *Rowland Taylor* ſometime ſaid, (being asked his judgement of divers that fled for Religion, in the perſecution in Queen *Maries* dayes) his anſwer was, that he approved their fact, and thought they did both wiſely and godlily, and then being askt, why himſelf would not accompany them, gave this anſwer, that their caſes were not like, for they were young men, and likely enough to live and return to do good ſervice to God and his Church, when it ſhould pleaſe him to ſend more calm and peaceable times: but for his own part,

part, he was old, ſpent, and unfit for travell, being likely to die in the Journey, and therefore now or never was his time to glorifie God by dying and frying; and this reſolution he put in execution, and by being burnt for the truth, lighted ſuch a candle on earth, as (doubtleſs) lighted many others the way to Heaven. *Danæus* ſaith, that the burning of his Maſter *Burgius* at *Paris* An. 1559, kindled in him a greater love to Religion, cauſing him to leave the ſtudy of the Civil Law, and to give himſelf wholly to Theology.

Fox's *Martyrol.*

Danæus Epiſt. Genevenſ ante *Auguſt.* de hæreſib.

Sect. 2. *Of Gods reſtraining the rage of the wicked, ſhowed in divers particulars.*

2. IN the ſecond place, Gods providence is manifeſt in reſtraining the wicked from the execution of their rage, and malice againſt the people of God. Wicked men of themſelves are very wilfull and obſtinate ſinners, and will not be reclaimed by fair means and gentle perſwaſions, and therefore the Lord can

Let the rage of Tyrants be never ſo great, they ſhall not prevent Gods purpoſe, nor hurt the godly, till they have done that wherto they are appointed.

can and doth often compell them as with bit and bridle, he will restrain them from and constrain them to whatsoever he pleaseth, *Lev.* 26. 27, 28. and *Prov.* 26. 3. *Solomon* tells us, that *a whip is for the horse, a bridle for the ass, and a rod for the fools back.* Now God hath many bridles, the choice whereof he may take, and make use of at his pleasure; as

1. His own will, which none is able to resist.

2. The Law of God, which oftentimes restraineth and keepeth in some order the most headstrong sinners.

1. By setting before them the unprofitableness and incommodiousness of such or such a sin: thus *Josephs* brethren were hindered from killing him upon this consideration, *Gen.* 37. 26, 27. *Juda* said to his brethren, *What profit is it if we slay our brother, and conceal his blood?* therefore they sell him to the *Ishmaelites.*

2. By affrighting the sinner with the danger that attendeth the committing of such or such a sin: God sometimes

sometimes cooleth the purposes of sinners by his Law, terrifying them with the thoughts of death and judgment, and of Hell-torments, and of the great account which they must shortly make, at the Bar of the Judge of the whole world.

3. Sometime by setting before them the impossibility or difficulty of committing such or such a sin: by this consideration the *Scribes* and *Pharisees* were often hindered from laying violent hands upon Christ, *Mat.*21.42.

4. Sometimes he layes a secret restraint upon mens spirits, as upon the *Canaanites*, not to pursue the sons of *Iacob*, after the horrid murder done by *Simeon* and *Levi* upon the *Sheehemites*: the like restraint was upon the *Popish* Party, when Pope *Pius.* the fourth moved the King of *Spain*, the King of *France*, and the Duke of *Savoy*, to make Warre against *Geneva*.

5. By his powerfull hand upon men, as by his ten plagues upon *Pharaoh*: so the Lord saith to *Sennacherib*, *I will put my hook into thy nostrils*,

strils, and my bridle into thy lips, and I will turn thee back by the way by which thou camest, because thy rage against me, and thy tumult is come up into my ears, 2 Reg. 19. 28. a bridle suffers the Horse to breath, but not to bite. So he threatens *Pharaoh* King of *Ægypt*, Ezek. 29. 4. and *Gog* and *Magog*, the chief Princes of *Mesech* and *Tubal*, Ezek. 38. 1, 2. such bridles are ofttimes sicknesses, imprisonments, banishment, and whatsoever whereby sinners are restrained of their wills, and constrained to submit to the will of God. It's reported of the *Numidians*, that they were such excellent Horsemen, that they could ride without bridles, whom some Authors call *infrænos & gentem nesciam freni*. This then is a shame for those that profess themselves Christians, to be like a Horse, whose mouth must be held in with bit and bridle, *Psal.* 32. 9. It sufficeth a good natur'd child to see the rod, though he never feel it; and it's great wisdome for us to be reclaimed by the rod of Gods mouth, that so we may not feel the rod of his hand.

Virgil. *Æneid.* 4.

Auson. *in grat. Act.* Symson. *in* Psal. 32.

hand. In a word, the very Philosophers could say, *A liberal mind is led not drawn*; and the Scriptures tell us, that of all Sacrifices free-will offerings were best accepted.

Liberalis animus dicitur non trahitur.

Sect. 3. *Of the terrible executions God doth sometimes on wicked men; many notable Examples of Gods dreadfull Judgment on persecutors.*

3. GOD's Providence is wonderfull sometime in doing dreadfull executions upon wicked men, and the Enemies of his Church and Kingdom. Such as are dreadfull,

1. In their kind, as when the Sea overwhelmed *Pharaoh* and his host, that for many years had tyrannized over the people of God: *And the earth swallowed up Corah, Dathan and Abiram, and a fire brake forth, and consumed an hundred and fifty men that offered incense.*

2. Dreadfull for the manner of them, as it was in the case of *Haman*; he that before had abundance of Honour, Favour, Riches, did now boast of

of a new addition, telling his wife and friends, that he was invited by the Queen to a banquet, and having by their advice erected a Gibbet for *Mordecai*'s destruction, when on the morning he went with a petition for his life, he was forced by the King to be *Mordecai*'s Lacquey, and when he came to the banquet, he was immediately condemned to be hanged upon the same Gibbet. So *Herod*, when he was applauded as a God, was immediately smitten by an Angel, and devoured by worms. *Pharaoh* causeth the male-children of the *Israelites* to be drowned in the River *Nilus*, and is himself drowned in the Sea, *Exod.* 14. *Saul* that persecuteth guiltlesse *David*, killeth himself, and becometh his own Executioner, 1 *Sam.* 24. *Sennacherib*, that in a meer humour made war against *Hezekiah*, is brought to an unnatural and untimely death by his own children, 2 *Kings* 19. Histories tell us of the Emperour *Domitian* (that persecuted *John* the Evangelist) that he was slain in his Chamber by his own servants, and not without the consent

Look upon Domitian, Decius, Diocletian, Julian, Herod, Antiochus, and many such like Princes persecuting the Church; all of them have miscarried by some fearfull death or other. Gottens *Trumpet of War.*

consent of his own servants, and not without the consent of his own wife *Domitia*, as *Suetonius* tells us. Likewise *Nero*, who devised all the tricks that the Devil could furnish him with to persecute the Christians, and make them odious to the State, and set the City of *Rome* on fire, and laid the blame of it upon them, at length seeing himself hated of all men, slew himself. And in *Trajan*'s time, who also made cruel Decrees against the Christians, his Palace was burnt, *Tiber* overflowed, the plague and famine wasted much of his people. The like may be said of *M. Antonius Verus*, and of *Lucius Septimus Severus*, who being driven out of his Empire by civil wars, and dying at *York*, uttered this desperate speech, *Omnia fui, & nihil mihi prodest.* I have gone thorow all estates and conditions, but nothing doth me any good at all. We read likewise of *Julius Maximinus*, who having made a Decree against the Christians, and being in the Act persecuting them, perished in an insurrection and mutiny of his souldiers who hated him, and

Sueton. in Domit.

Great were the Emperours of Rome, *and the Tyrants of* Greece, *but as wicked as they were great; and of the* Romans *thirty were slain by those in whom they reposed most trust being servants, souldiers, wives or children unto them, and four being fearfull of their enemies, or weary of their own lives, became self-murtherers. So of all the Tyrants of* Greece *three only left their Progeny heirs of their Tyranny.* More's *Dominst.*

and for his cruelty killed not only himself, but his son also, crying out, "There should not a Whelp escape "of so bad a breed. *Item*, *Decius* the Emperour, a great Persecutor of the Christians, had his body swallowed up of a Quicksand or Quag-mire. Likewise *Lycius Valerianus* who being taken captive by *Sapor* King of *Persia*, was a long time used as his Stirrop to help him to Horse-back, and at last growing weak and unserviceable for that purpose, had his skin flawed over his ears. Likewise *Valerius Aurelianus*, who was first admonished with a thunderbolt falling between his legs, and not making a right use of it, but persisting in his persecutions, trod in *Nero's* steps, and was his own Executioner. The Ecclesiastical History is stored with such miraculous destructions of Hereticks, among which *Arius* is notable: for even when he thought himself most assured, and as it were to have set his foot on the throat of that good Pastour *Alexander* his Adversary, he burst in sunder, and his bowels fell out

Restorer of the French estate, pag. 38.

out at the same *Alexanders* prayer. The consideration of these tragical ends upon these enemies of the Church, may make us say with the *Psalmist*, *The righteous shall rejoyce when he seeth the vengeance; he shall wash his feet in the bloud of the wicked; so that a man shall say, Verily there is a reward for the righteous, doubtless there is a God that judgeth in the earth*, Psal. 58. 10, 11. "Heaven, Earth and Sea, saith one, "do fight against a wicked man, as a "fugitive from Providence, and a dis-"sturber of justice.

Δραπέτε Θεοῦ καὶ τῆς δίκης ἀλαστορος. *Niceph. Gregor. l. 7*

3. In respect of the measure of them: *Reward Babylon, as she hath rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double*, Revel. 18. 6. By this it appeareth, that whereas other Princes rule in the midst of their Subjects, the Lord ruleth in the midst of his enemies, *Psal.* 110. 2. And this maketh much for the comfort of the people of God, that the Lord in his severest judgements executed upon his enemies, is alwayes mindfull of his love and mercy towards them. The Lord

doth on purpose sink the vessels of wrath, that he may waft over and safely transport the vessels of mercy to the haven; he usually makes way for the saving his children by the ruine of his enemies. *The Lord is known by the judgements which he executeth; the wicked is snared in the work of his own hands: Higgaion Selah,* Psa. 9. 16. The wonderfull events which the superstitious attribute to Saints and Idols, the Politicians to their ploes; some to their own worth; others to the means and extraordinary concurrence of second causes, and the ignorant to Chance and Fortune, the Penmen of the holy Scriptures do ever ascribe to the Lord; they held it their best analyticks, to resolve all such effects into their first principle, as a learned Divine of ours hath well noted.

Rem valdè meditandam. *Junius* ad loc.

Dr Prideaux *Lect. in* Psal. 9.16.

CHAP.

CHAP. XXVI.

Quest. 1. *How God governeth all things; whether immediately by himself, or mediately by second causes, answered in two Theses. An Objection answered.*

Quest. 1. IT will not now be impertinent to enquire, *How God governeth all things*, viz. *whether immediately by himself, or mediately by second causes.*

Resp. I answer, That God disposeth of his Decrees both in regard of his fore-knowledge and purpose immediately by himself, and so taketh care of all things, but concerning the execution of this Decree, ordinarily he doth it by means. So then, for resolving this doubt, we must consider two Theses or Positions.

The first is, *That Providence in God is immediately from God, in respect whereof the ancient Philosophers (led onely by the Moon-light of Nature) called the Godhead it self Providence,* *Thes.* 1. Mornay *Truenesse of Christ. Relig.*

that is, God or Providence, because the one cannot be imagined without the other, therefore he governeth and taketh care for all things immediately in himself, and without means. God immediately by himself worketh all in all, and governeth all things by a certain general influx (which some call the general power of God) by which every creature being preserved and moved by God, acteth and worketh according to its own nature: thus the Sunne shineth, fire warmeth, the Heavens are in continual motion, living creatures generate and bring forth: Men have understanding, and make choice of this, refuse that, they speak, move, act, &c. In him we live, move, and have our being; *and by him all things are moved; in him do they consist; he supporteth all things by the words of his power.*

Thes. 2. The second Position is, *That God executeth this Decree, and governeth some time.*

Greg. Nazianzen *calleth those works of God,* quæ suprà leges naturæ ac facul-

1. Without means; that we may know he is not by necessity tied to them, but at pleasure freely useth them, and that he can at his pleasure effect his purpose without them, and

that

that his children may not diſtruſt, nor be too much caſt down when they want them, and that men may think God is not idle, and that nothing falls out by Fortune, as they ſay; Thus the Lord raineth down *Manna* from Heaven, enough to ſuffice the whole Camp of *Iſrael*, that the people ſhould go out and gather that which is ſufficient for every day, *Exod.* 16.4. If the fields ſhould fail, and the whole Earth grow barren, yet can the Lord nouriſh his people, and ſend food to nouriſh thoſe that truſt in him. God is not tied to ordinary means, nor our maintenance to the fruits of the Earth; he findeth meat for the Ravens, and they bring bread and fleſh morning and evening to the Prophet *Elijah* by the brook *Cherith*, 1 Reg. 17.5. and this was done by God's command; *I have commanded the Ravens to feed thee there, verſ.* 4. So when he fled from *Jezabel*, an Angel provideth a Cake for him baken upon the coals, and a cruſe of water at his head, and he did eat and drink, and went in the ſtrength of that meat fourty days and

tarum hominum facit Δυναμιας. Dei potentias, quas nos mentis intelligentia nunquàm conſequi poſſumus.

fourty nights, unto *Horeb* the Mount of God, 1 *Reg.* 19. 8. A little oil shall continue running, till many vessels be full when he pleaseth, 2 *Reg.* 4. 4. To this purpose our Saviour propoundeth a Question to his Disciples, *When I sent you forth without purse, and scrip, and shoes, lacked ye any thing? and they said nothing*, Luk. 22. 35. They that are at God's finding find no inconveniences therein, but by his blessing he maketh what ever he gives them (be it little or much) sufficient for them.

2. God ordinarily in his government of the world worketh by means; I say ordinarily, because extraordinarily sometime he worketh without means, sometimes against means. God useth the Ministry of second causes both natural and voluntary, either men or Angels, which are the most excellent Instruments of providence in governing the world. Though the Decree of God be unchangeable, yet means must be used. God will have what he purposeth effected, even by his enemies against themselves. He causeth

Pemble de providente.

causeth *Pharaoh's* daughter to bring up *Moses* to deliver his people from their bondage. God provideth a friend for his Prophets to feed them with bread and water by fifties in a Cave; he raiseth up an *Obadiah* in the Court of wicked *Ahab*; as in *Pharaoh's* Court he had a *Joseph* to provide for *Jacob* and his family in a time of famine. God provideth a fish to set *Jonah* safe on the shore. Those means which God hath appointed (if rightly used by us) shall be sufficient for us, however they seem to us, though *Abana* and *Pharpar* be better than the River of *Jordan*, yet *Jordan* shall do the deed, if God by his Prophet speak the word. 2 Reg 5.14.

Object. *But are not the Godly subject to many outward wants as well as the wicked; and doth not the Wise-man tell us, That* all these things come alike to all, both to the good and the bad?

Man is better than the fowls,
1. *In respect of kind.*
2. *In respect of gifts above them, natural,*

Resp. Misery sits not so heavy upon the Godly, as upon the ungodly. *Moses* his face did shine in his fasting day; and *Daniel* and the three children having lived ten dayes upon pulse

supernatural.
3. In respect of his rule and soveraignty over them.
4. In respect of his use and end above them.
Dr Th. Taylor *Serm. on* Mat. 6.26.

pulse and water, appeared fairer in their countenances, and fatter in flesh than all the children which did eat the portion of the Kings meat, *Dan.* 1.15. Besides, God will help his people in their greatest extremities, as he did the sons of *Jacob*, when they gazed one upon another. God will either supply his peoples wants, or take them away before the sharpnesse of extremity cometh. It is rare to see the godly fall into those pinching wants that the wicked meet with. Therefore *David* saith from his own experience, He *never saw the righteous forsaken, nor his seed begging bread*, Psal. 37.25. He that giveth to beasts their food, will not suffer his children to starve: He that provideth meat for the fowls, will much more provide for his own children, *Mat.* 6.26. And if Gods children want this or that, yet shall they want nothing that is good for them, *Psalm* 34.10.

CHAP.

CHAP. XXVII.

Sect. 1.

Quest. 2. *Whether Gods Providence be immutable, answered, affirmatively.*

I Shall in the second place enquire, *Whether Gods Providence be immutatable and unchangeable?* *Quest.* 2.

I answer *affirmative*, that it is, for God and all his Decrees are unchangable, *Malac.* 3.6. *I am God and change not, therefore the sons of Jacob are not consumed. My counsel shall stand, and I will do all my pleasure*, Isa. 26. 10. *With God there is no variableneß nor shadow of turning*, Jam. 1.17. it is a metaphor that seemeth to be taken from the Sunne, who is sometimes nearer to the Earth, and sometime farther from the Earth, who sometime sets a larger course, and sometime a shorter cut; yea who sometime shineth out clearly, and sometime hideth himself under a cloud, and according

Resp. Deus decrevit, quis dissolvet?

cording to the diverſities of his aſpects and influences, he affecteth well or ill theſe ſublunary and inferiour bodies. But God is capable of no ſuch alterations, whether we conſider his Nature, his eſſential Properties, or his Will. In regard of them all he is *Semper idem*, always the ſame his [is, was, and will be] is all one; he is the ſame at this preſent that he was at the beginning, and will be the ſame for ever that he is at this inſtant, and this muſt needs be ſo: For being a ſimple entire Eſſence void of all mixture and compoſition, he is free from thoſe qualities that accompany compounded bodies, *viz.* generation, corruption, augmentation, diminution, and all manner of alteration——and for the immutability of his Will, he tells us, *That as he hath purpoſed it ſhall ſtand, and as he hath conſulted it ſhall come to paſſe*, Jer. 14. 24. And our Saviour ſaith, *Till Heaven and Earth paſs away, one jot and tittle ſhall in no wiſe paſs from the Law, till all be fulfilled*, Matth. 5. 18. whereby our Saviour Chriſt doth not mean that either

Tempus ab ævo eſſe jubes, ſtabiliſq; manens das cuncta maneri. *Boet.* de conſolat. Philoſ. l. 3

Tranſibunt Cœli, *i.e.* in melius mutabuntur. *Hieron.* in Pſal. 102. Et erunt Cæli novi nôn ſubſtantiâ ſed qualitatibus renovati. *Aug.*

either Heaven and Earth shall one day be destroyed [in regard] of their substance by fire, any more than they were by water, 2 *Pet.* 3.6. *Rom.*8.21. not yet then when they be changed in regard of their qualities, when *there shall be new Heavens and new Earth wherein dwelleth righteousness*; that is, I suppose, when God shall alter and change the state of his Church, as it shall seem to dwell in a new world; that then there shall be a dissolution or alteration of the moral Law. It's certain, that the use of Arts and tongues, interpretations, expositions, and all knowledge of the Law, and other things gotten by these means, shall then cease and have an end. *For when that which is perfect is come, that which is unperfect shall be done away*, 1 Cor.13.8,10. but for the substance of the moral Law it is indissoluble, immutable and unalterable; and sooner shall the frame and fabrick of Heaven and Earth fail, and the world become a second Chaos, then it be destroyed: *The grass withereth, the flower fadeth, but the word of the Lord endureth for ever.*

Object.

Object. *Is the will of God unchangeable; may it not be said, that under the Law God would be worshipped by Ceremonies, and under the Gospel he will not so be worshipped, therefore the will of God is changed?*

Mutatio rerum seu effectuum nòn valet ad mutationem causarum variis temporibus mutantur opera Agricolæ, & nòn ideò mutatur ipsa Ars agriculturæ. *August.*

Resp. I answer, That the change of things or effects makes nothing to the change of causes. An Husbandman at one time useth one piece of Husbandry, another while he useth another; sometime tilling, sometime sowing, sometime dunging, and sometime reaping; at several times the works of the Husbandman are changed, and yet the Art of Husbandry it self is not changed. God doth not now under the Gospel govern his Church in the same manner as he did under the Law, in the Churches infancy, then he allured them with temporal promises, whereby notwithstanding were signified spiritual and eternal: Yet no alteration in God, but he dealeth like a wise Father, who useth one manner of Discipline to his children being young and tender, and another manner of carriage being grown up, yet his

his love and mind is ſtill one and the ſame towards them.

Sect. 2.

IN reſpect of the firſt cauſe, all things come to paſſe by an immutable neceſſity, but in reſpect of ſecond cauſes ſome things come to paſs neceſſarily, others contingently: That is neceſſary that muſt be thus and thus, and cannot be otherwiſe than it is; that which is contingent, is that which before it is done, may be done, or not be done, or at leaſt after this or that manner. Neceſſity is either from an internal principle, and the nature and form of the thing, as the Sunne neceſſarily ſhineth, the fire neceſſarily burneth, every living creature dieth and is diſſolved. A man is a reaſonable creature, and a man not regenerate ſinneth: For this he hath from Nature depraved and corrupted——or elſe Neceſſity is from ſome external, inevitable, impulſive cauſe; as the Elect cannot periſh; but the cauſe is not in themſelves, but in Gods purpoſe,

Neceſſitas eſt modus agendi ordinatus in rebus naturalibus. *Verron.* Phyſic. l. 1. c. 5.

purpose, which appointed Christ to be their Saviour. So Christ was necessarily to die at the age he died, not by necessity of Nature, for he might have lived many years longer, but by necessity of God's Decree; yea and also that he should die the death he did die. Sometime necessity ariseth from both together; as that the Sunne shineth is from its own nature, and that the light maketh the day is also from the Decree and appointment of God.

That the Reprobate shall be damned, ariseth partly from the nature of sinne that maketh them liable to death, and partly from the Decree of God appointing them to destruction.

Again, Causes are some definite, and appointed to set purposes, and some indefinite and free, and [both] in divers respects. So *Judas* in Gods Decree was the definite and appointed cause to betray Christ, in his own indefinite; he might either have done it, or not have done it. So *Cyrus naturaliter* was an indefinite cause,

Cyrus naturaliter erat causa

cause, either to deliver or not deliver the people of the *Jews*; but definite in the Decree of God: So *Judas* naturally, not necessarily, but freely betrayeth Christ; but in respect of God's Decree he betrayed him necessarily, neither could he avoid the betraying of him, yet not by compulsion, but freely and voluntarily. In respect of the second cause, *Adam* sinned freely and contingently, in respect of the first cause he sinned necessarily. So when the *Romans* besieged *Jerusalem*, in respect of them it was contingent and arbitrary, and free whether they would destroy it or not, but in Gods Decree necessary that they must destroy it.

indefinita ad liberandum vel nòn liberandum populum Judaicum sed definita in decreto Dei, voluntas Judæ (moderante divina providentia) fuit à Satana inclinata sed nòn impulsa.

Sect. 3.

Sect. 9. *An Objection against the immutability of Gods Providence answered; How God is said to repent, &c.*

Object. Quomodò pœnitentia cadat in eum, qui sua præscientia regit universa. *Theodoret.*

IF *Gods Providence be immutable, how is it then said that he repented him of the evil denounced against* Nineveh, *and did it not?* Jon. 3, 10. *This seemeth a harsh phrase and strange speech, that God should repent and change his mind who is immutable; the strength of* Israel *will not lie, nor repent,* 1 Sam. 15. 19. *for he is not as a man that he should lie, nor as the son of man that he should repent; how then can repentance be attributed to him, who by his fore-knowledge governeth all things? yet that he may (at least) seem to repent, this place proveth, and* Gen. 6. 6. Moses *tells us, that when God saw that the whole frame of mans heart was altogether evil, and that continually, it even repented him that he had made man upon the earth, and grieved him at the heart: and so concerning* Saul, *God tels* Samuel, *this it repented him that he had made him King*

1 Sam. 15. 11.

The

The Learned ſay: That theſe affections of anger and grief, ſorrow, repentance, *&c.* be not properly in God of their own nature, but onely their effects: Anger properly is not in God, *Fury is not in me*, Iſa. 27. 4. but revenge (an effect of anger) is in God; for a man that is angred, is deſirous to be ſatisfied, and to wreak himſelf upon him that hath provoked him; the paſſion of anger is not in the nature of God, but the effect is: *Vengeance is mine I will repay it, ſaith the Lord.* So Repentance is not properly in God, but the effect of repentance is, which is the change of ſomething formerly done, or at leaſt determined, a ſudden changing or alteration of that which he ſeemed to have continued, and eſtabliſhed. As for that place [*Gen. 6.*] It repents me to have made man; the meaning is, I purpoſe ſhortly to deſtroy him; and (it repents me that I have made *Saul* King over *Iſrael*) that is, I intend ſhortly to depoſe him, and take his Kingdome from him, and ſet up another in his ſtead; for theſe and ſuch like ſpeeches *Athanaſius*

Reſp. Hæc habet omnia Deus per effectum, non per naturam *Bernard.*

Subita diſpenſationis mutatio pœnitetnia Dei dicitur, rerum ſubejus poteſtate conſtituarum hominibus inopinata mutatio, immutabili præſcientiâ

manente divinâ. *Aug.* lib. 17. de Civit. Dei.

Hæc quidem dicuntur humanitùs, intelliguntur autem ut Deo convenit, Deus enim ad captum nostrum se demittens, se talem nobis figurat, non qualis in se est, sed qualis à nobis sentitur. *Buc.* loc. com. ut intellectus noster immaterialitèr intelligit materialia, ita Deus immutabiliter vult mutabilia. *Lyra.*

Dictum ἀνθρωποπαθῶς, pro eo quod est, hominem qrem priùs creaverat, delere stauit, tanquam si pænituisset facti. *Junius* ad Gen. 6. Maimon in Jesu-Dei hattorah cap. 1. Sect. 11, 12. Εἰ τοῦ ἡφ φύσις ἄπλη ἐν ἡ αὐτὴ πρᾶξις ἡ δίστη ἔσται δὲ ὁ θεὸς αἰεὶ μίαν καὶ ἁπλῆν χαίρει ἡ δονὴν οὐ γὰρ μόνον κινήσεώς ἐστιν ἡ ἐνεργεία, ἀλλὰ καὶ ἀκινησίας *Aristot.* Ethic. Nicom. 7. cap. ult.

sius hath a golden rule for expounding them, as *Bucan* calls it; "These "things saith he, are spoken after the "manner of men, but are understood, "as it agreeth to God; for God stoop-"ing to our capacity, repenteth him-"self, to be such a one to us, not as he "is in himself, but as he is apprehend-"ed by us to be. As our understand-"ing doth understand material things "immaterially, so God, willeth things 'mutable immutably, remaining him-"self unchangable, as *Lyra* speaketh. And *Ainsworth* out of the Hebrew Doctours saith, That forasmuch as it is "cleer, that not any corporall accident "doth happen unto God, as it is evi-"dent that God is no corporal or bo-"dily thing, and neither composition "nor division, nor time, nor place, "nor measure, &c. neither beginning "nor ending, neither is he changable,

for

" for nothing can cause him to change;
" neither is there in him anger or
" laughter, or joy, or grief, &c. as
" the sons of *Adam* speak: but all these,
" and the like things spoken of him in
" the Law and Prophets are parabolical
" and figurative, and spoken onely
" according to the language of the
" sons of men.

Briefly, the *Geneva* note on *Jer.* 18. 8. (where the Lord saith, *That if a Nation against which he hath pronounced, repent and turn from their wickednesse, he also will repent of the Plague that he thought to bring upon them*) there, (saith the marginall note;) when the Scripture attributeth repentance to God, it is not that he doth contrary to that which he hath ordained in his secret Counsell; but when he threatneth, it is a calling to repentance, and when he giveth man the grace to repent; then the threatning (which ever containeth a condition in it) taketh no place. And this (say they) the Scripture calleth repentance in God, not because it properly is so, but because it so appeareth to man's judgement. *Au-*

Geneva. Annot. in Jerem. 18. 8.

Pœnitudo est mutandorum immutabilis ratio. *August.*

stin saith, That repentance in God is his unchangable disposition of changable things. God is not changed *Malac.* 3. 6. but the things are altered, God is immutable; but when they whom God careth for are changed, then God changeth the course of things as he seeth expedient for them. For God *immutabiliter ignoscit*, unchangably forgiveth those that repent, and unchangably forgiveth not, when they repent not. The truth is, God never altereth his eternall Counsell, but alwayes performeth whatsoever he purposeth, both for substance and circumstance; but it pleaseth him to use such phrases, stooping to our capacity, and expressing himself in such words and termes as we best understand. Thus when a judgment is denounced and not executed, it is called repentance being indeed but the effect thereof, and indeed there never was an intendment that it should be executed; for in the threatning against *Niniveh*, there was this secret condition included, though not expressed, *viz.* that *Niniveh* should be destroyed

Deus immutabiliter ignoscit.

Deus mutat sententiam consilium. *Gregor.* lib. 20. Mor. 2.

stroyed within the time limited, unlesse they repented, which they doing, the threatning fell and the City stood. Of this nature was that speech of God to *Abimelech*, *Thou art but a dead man*, *viz.* unlesse he restored *Abraham's* wife again, *Gen.* 20. 3. *Item*, That of *Isaiah* to *Hezekiah*, Isa. 38. 1. *Thou shalt die, and not live*; that is in course of nature, Thou art but a dead man. Yet the Text tells us, that after he had praied to God and wept, such was the power of the God of nature, as he lengthened his life, and added to his daies fifteen years, *v.* 5. whence it appeareth, that these speeches be not absolute but conditionall, and so was this threatning of *Niniveh*.

God is not changeable, nor can he change, for his nature is not subject to mutation; but the order of things may alter according to the course of his Divine Providence. Hieron. in Dan. 5.

CHAP. XXVIII.

Divers Objections against this Doctrine of Providence, answered. Objection 1. answered.

But against this Doctrine of Providence, divers Objections may be made, which to remove will be very necessary.

Object. 1. *Some things fall out by chance; therefore all things are not guided and governed by divine Providence. For proof of the Antecedent, Solomon tells us, That the Race is not alwaies to the swift, nor the battell to the strong, nor bread to the wise, nor riches to men of understanding, nor favour to men of skill; but Time and Chance happeneth to them all.* Eccl. 9. 11. *It is said also,* Luk. 10. 31. *By chance there came a certain Priest that way. So* Ruth 2. 3. *it was* Ruth's *hap to light on the field of* Boaz.

Resp. In respect of us, things may be said sometime to fall by Chance, because we neither know nor can we render a reason of them, as in the former examples; But in regard of God there can be none, who knoweth, ordereth, disposeth, guideth, and governeth all things by his Providence: Alas! Chance is nothing, for nothing cometh to passe without an order from above. And it is wisely noted by a Learned man, 'Nature bringeth forth 'that which we wrongfully call 'Chance, because it often cometh un-'expected. We read, 1 *King.* 22. 34. that a certain man of the King of *Syria's*

οὐκ ἐστὶ τύχη. *Jul. Scalig. exercit. p. 188.*

Syria's Souldiers drew a bow at adventure, or in his simplicity, or ignorantly, peradventure not seeing *Ahab* King of *Israel*, at least not thinking it would be his hap to hit him, but God so guided the arrow, as it gave him his deadly wound, to fullfill the prophecy and prediction of *Micheiah*. Mr. *Perkins* tells us, There is Chance *respectu nostri*, in respect of us, but not meer chance. God hath set the time to all a man's successes and changes. Time (as Mr. *Cotten* hath well noted) is sometime put for the variety of conditions of good and evill that befall men, as *Psal.* 31. 15. Our times are in Gods hand. Now when these Times and Changes come, no meanes that the Creature can use can prevail to withstand, *Jerem.* 46. 17. Chance or occurrence cometh to all sorts of men, that is, some occurrence injected by the providence of God; and when it is said, that the Priest came by Chance that way, *Luk.* 10. 31. the meaning is, by Chance, not in respect of God, who knoweth and governeth all things, but of the Priest, who foresaw

Mr *Perkins* in Symbol.

Cotten in Eccleſiaſt. 9.

Caſu non reſpectu Dei qui omnia ſcit & gubernat, ſed ſacerdotis, qui nil tale prævidit. & ita caſus admitti poteſt reſpectu noſtri qui rerum cauſas ignoramus. *Junius & Tremel. in Luk.* 10.

saw no such thing, and so Chance may be admitted in respect of us who are ignorant of the causes of things. So *Ruth*, though she went at unawares, making choice of no place, yet she lighted well by Gods providence. It is not therefore unlawfull to speak thus according to men; It happened, it chanced, or it was my hap, so that we understand thereby that which hapned beyond our purpose and expectation, but yet guided by Gods hand and providence, as a Learned man hath observed, and also that we know and hold no meer Chance as the Heathen have imagined without the hand of God acknowledged therein, as the Idolatrous Priest and Diviners of the Philistines once speake, 1 *Sam.* 6. 9. alwayes excepting in manifest cases where the apparent hand of God is seen; for that was the errour of the Philistines. What in the judgment of men could more happen by Chance, then that when *Abraham* would have sacrificed his Son *Isaac*, a Ram in that solitary place should be behind him caught in a thicket by the

R. *Barnard on* Ruth.

Quæ fiunt præter naturam non fortuitò sed casu fieri dicuntur. *Arist.* Physic. 2. ca. 6.

the hornes? *Gen.* 22. 13. yet this came to passe by the singular providence of God; and when *Isaac* said before to his father; *Behold the fire and the wood, but where is the Lamb for a burnt Offering? Abraham* answered, *My Son, God will provide himself a Lamb for a burnt Offering*, vers. 8. It might be thought likewise that to have happened by chance, that the daughter of *Pharaoh* should come down to wash her self at the same bank of the river where the little Ark floted wherein *Moses* was, but hereby Gods providence ordered it that *Moses* should be preserved, that in after times he might conduct his chosen people out of the Land of *Ægypt*. It might likewise have been attributed to Chance, that *Saul* should come into the Cave on the sides where of *David* and his men lay hid; but God's providence so ordered it, that by this meanes the righteousnesse and innocency of *David*, and the unrighteousnesse of *Saul* might be the more manifested unto all that were present.

Herus è domesticis duos, herilis consilij ignaros, diversis viis ad eundem locum omnino mittit, hic alterum alteri occurrere casus est, nòn Domino sed servis. Ita thesaurum reperiri à paupere fossore, casus est quidem illi pauperculo, sed non Deo, qui opes illic ideò recondi voluit, ut eas hic ipse mercenarius eo loci fossurus, reperiret & detesceret, nòn casu, sed paterna Dei providentiâ. *Drexel.* de conform. volunt. lib. 5. cap. 6.

CHAP.

CHAP. XXIX.

Objection second answered, in five things.

Object. "IF there be a Providence, How "cometh it then to passe that there "is such an ataxie and disorder in "the world? God seemeth not to "regard the world, and the things "thereof; all things should be done "orderly, those that do well should "have well. On the contrary, there "should be no outward Idolatry, "nor open Tyranny and oppression, "right should prevail &c. For of "these things we see Kings have care "in their Kingdomes, Noble-men "in their Countries; and all masters "in their houses. But the Devils are "permitted to tempt men, and men "permitted to sin, yea some to con-"tinue sinning to destruction; The "wicked prosper and often triumph "over the good, evill men are often "advanced, good men are oppres-"sed; as if a Prince would advance

"vice

"vice and punish vertue, whence "the frequent complaints of the "Saints do arise. *Psa.* 173. *Psal.* 74. "& 75. *Jerem.* 13. Besides, there are "many evill, few good, the way "of vice is broad and easie, of vertue "straight and hard, as if God of pur-"pose would have many bad, few "good, as *Matth.* 7. 13, 14. Upon this "ground it was that *Cato* a wise Hea-"then denied the providence of God; "and this argument hath not onely "gravelled the Ethnicks, but even "divers well disposed. The Argu-"ment is thus formed,

If God had a Providence, and did take care of the world, there would be no disorder in the world: But there is great disorder in the world: Ergo, negatur Dei providentia. *For a wise man if he could, would not suffer any disorder in his family: But God suffereth it in his Government when he may represse it.*

I deny the *Minor* proposition, there is no disorder in the government of the world, but all things are grounded and administred by a most prudent Counsell, and in a most *Resp.* 1.

moſt beautifull order. Some, as one ſaith, would have God make the world all of gold, as that painter who unable to pencill the beautifull *Helen* with ſo great diverſity of parts, and conformity of members, filled his Table with Drapery which ſeemed rich, but was little to the purpoſe. "It is no marvell, ſaith "*Boetius*, that men ſhould think "that ſome things happen diſorder- "ly and at all adventures, becauſe "the reaſon thereof is unknown: "but though men are ignorant of "the cauſe after this or that manner, "yet for that it is a good God that "ruleth the world, we need not "doubt but that all things are well "ordered. The judgment of God is not our judgment, neither are his waies ours, as the Prophet ſpeaketh; he doth it for the manifeſtation of his glory, by righteouſneſſe and mercy together; and thus we ought all admire with the Prophet thoſe things we can give no reaſon for, ſaying, *How great are thy works, O Lord, in wiſdome haſt thou made them all?* All things which God hath made

Boet. de conſol. lib. 4.

are

are good in their own nature, and the evill things he permitteth make to his glory, and the good and salvation of his Elect, as appeareth in the selling of *Joseph*, and in the passion of Christ.

2. To deny this were to deny the wisdome, power and goodnesse of God, as a Judicious Divine hath noted; "For seeing God hath made "all things that are in the world (e- "specially men) how should he be "wise if he knew not, how omnipo- "tent if he could not, how good if "he would not keep all things he "hath made in a right order? Whence know we evill to be evill, but by the existence of the contrary? Had there never been an enjoyment of health, we had never known what bodily sicknesses were? likewise when we see evils to happen in the world, we conclude presently it is evill, because it is against the order of good: now wheresoever there is order, there is necessarily direction and providence.

Stock, on Malac.

Providentia est ratio ordinis rerum ad finem.

3. No men in the world are absolutely good, and therefore can challenge

challenge no reward by debt or desert, and for their sufferings, the least sinne deserveth a thousand times more, and therefore they can complain of no wrong or injury done unto them, and many times they are, and turn to their greatest good. *Rom.* 5. 3. 1 *Cor.* 11. 32. *Prov.* 3. 12.

4. "*Aquinas* tells us, That there "would never be perfect goodnesse "in things created, were there not "some order and decrees in the same. All the grace and beauty of the world would be lost, if the multitude and disproportion of so many things were taken away, which by an admirable discrepance and discord, harmoniously agreeing, consent in the good of this great *All*; this is Gods Table diversified with many colours, which God will not endure shall be defaced.

Perfecta bonitas in rebus creatis nòn inveniretur, nisi esset ordo boniratis. *Aquin.* contr. Gentes lib. 3. cap. 17.

5. For the disproportion; Gods favour or distavour must not be measured by these out ward things which come alike to all, as *Solomon* tells us, *Eccl.* 9. 1, 2. the time is not yet come when every one shall

shall be rewarded according to his workes, as 2 *Cor.*5.10. 2 *Thes.*1.6,7. if we look no these things never so long with the eyes of flesh through the spectacles of our own reason, we shall never find any reason hereof; but if with holy *David*, we go into God's Sanctuary, *Psal.*73. 17. then we shall presently have satisfaction, and perceive plainly, that howsoever God's actions be sometimes secret; yet they be ever most just. He punisheth his children here, that he may spare them for ever; and spareth the wicked for a time, that he may punish them for ever. This, saith *Gregory*, is sparing cruelty, and punishing mercy; as a Grasier putteth some Cattell into pasture knockle deep, that they may be the sooner fat and fit for the shambles, and others he keepeth onely in working-plight which he meaneth to reserve for store. And whereas we say, that the innocent are oppressed, and the wicked are prosperous, who knowes what God intendeth to do both with the one and the other? This Gold (saith St. *Augustin*) of one

They are at last overtaken by God's justice who would not be taken by his mercy.

Quibusdam parcit ad tempus, ut in æternum puniat & quosdam punit ut perpetuò parcat crudelitas parcens, & misericordia punieris. *Gregor.*

one side is purified in the fornace; and on the other; that fish you thought happy hath already the hook in his throat. "The decrees of Divine Pro-
Cauſſin de provid. "vidence (ſaith one) do reſemble "letters written with the juice of a "Limon, which never are read but "by the help of fire; that day when the Judge of all the world ſhall come in flaming fire, ſhall make all manifeſt which our ſhallow wits are not now able to comprehend: *Auſtin* ſaith, "If every ſin were now
Si omne peccatum manifeſtâ plectæretur pœnâ, nihil ultimo judicio reſervari putaretur, & ſi Deus nùnc apertè puniret nulla providentia Divina crederetur. *Auguſt.* "puniſhed with ſome notable judge-"ment it might be thought nothing "would be reſerved for the laſt Judg-"ment; and if God ſhould now puniſh "openly, no Divine Providence would "ſcarce be believed. Furthermore, in that a greater number periſh than are ſaved, as there be more wooden than golden veſſels; it muſt cauſe them that have made their calling and election ſure, to be thankfull for ſo excellent (and not common) benefit. If thou hear a harp ſound of divers ſtrings, and all keep one harmony, thou wilt think one ſtrikes them, though thou ſee him not

not: so it is in God's governing the disorders of the world.

CHAP. XXX.

Object. 3. *Object.* 4. *answered.*

IN the third place, *Some make it a dishonour to take care of the sublunary creatures. The Heathen thought God took care of greater, but neglected smaller matters. Some think it injurious to God, to bring him down to the husbanding of Bees and Ants, and that it is a disparagement to his Majesty to take notice of trivial objects and occurrences.* This Argument is brought by *Pliny* in his Natural History.

Object. 3. Dii magna curant parva negligunt. *Cicero. Plin.* Nat. hist. l. 2. c. 7.

This is easie to answer; for the *minor* is false. It is not an *indecorum* for God to govern the least thing and meanest creature in the world. God is no more dishonoured by taking care of the meanest earthly creature, than the Sunne is obscured and defiled by shining upon the most unsavoury things; if it were no dishonour to God to make the least things

Resp. Quis disposuit membra pulicis & culicis? *August.* in Psal. 148. Non imaginari debemus Deum esse superbum, atq; eas res ceu indignas contemne-

re quas ipſe condidit, atq; per ſe digniſſimas fecit.

in the world, than it is no diſparagement to him to govern them being made; neither is God any thing the lower by governing theſe ſublunary things; he humbleth himſelf to behold the things done in Heaven, and on the Earth; the one is no more a humbling to him than the other, *Pſal.* 113.6. God taketh care of Oxen, of Sparrows, and of things inferiour to them. An Apocriphal Writer tell us, "That God made little "and great; and as there is nothing "ſo vaſt may eſcape his immenſity, "ſo there is not any thing ſo ſmall "which is deprived the bleſſings of "his bounty; the Tree loſeth not "one of his leafs; the Head one of "its hairs; the Air one little bird "without his appointment. Is it not from Divine Providence that Antidotes ſhould grow in places where poiſons ſpring: If *Africk* hath many Serpents, there are *Pſylles* to deſtroy them: If other Countreys breed ſtore of Snakes, there are Aſhen-flowers to drive them away: If *Ægypt* hath a Crocodile, it affords an *Indian*-rat, called *Ichneumon*, that creeps into his belly,

Hyper. Meth. Theol. l. 1.

Auſtin *ſaith of providence, that the world is governed thereby*, uſque ad arborum volatica folia. *Aug* confeſ. l. 7. c. 6.

Hiſtor. Sinar. part. 4.

belly, and deſtroyes it: The fire which conſumeth ſtraw and droſſe, brightens the Gold, and refineth Silver; Water which drowneth men, doth animate Fiſhes: The Spider that poiſoneth a man cureth an Aye. Take poiſon from the Serpent, you bereave him wherewith to live: Every creature is good for ſome uſe or other. *Solomon* ſpeaks of four things which are little upon Earth, but they are exceeding wiſe: *The Ants are a people not ſtrong, yet they prepare their meat in the Summer; the Coneys are but a little folk, yet make they their houſes in the rocks; the Locuſts have no King, yet go they forth all of them by bands gathered together; the Spider takes hold with her hands, and is in Kings Palaces,* Prov. 30. 24, 25, 26. The great ſagacity of theſe little creatures, and their induſtrious neſſe, doth highly demonſtrate the extent of God's Providence toward them.

Qui Deum accuſant quod animalcula ut pediculos & pulices formaverit, ſimiles eſſe videntur, his qui picturæ ignari id accuſant quod pictor revidentes colores ubiq; non adhibuerit, cum tamen ille congruos ſingulis diſtribuerit locis. *Theodor.*

How contrary are they to God that exerciſe cruelty to, and are tormentours of the creatures; by ſporting themſelves at the torturing of the dumb creatures, they do anatomize

their own sinne, rushing into Gods forbidden Edict. God hath made man a Lord over the creatures, an owner of them, and not a Tyrant over them, or tormentour of them; he may kill them for his use, but not abuse them at his pleasure; though the creatures be mans drudges, yet are they also his fellow-creatures. *A good man* (saith *Solomon*) *is mercifull to his beast.*

Object. 4. *If all be over-ruled by Providence, then why serve Admonitions, Exhortations, Reproofs, Corrections, unlesse men be amended by them?*

Resp. God determineth to bring things to passe by means; as to draw *David* to repentance by *Nathan's* reproof. *Peter* by the crowing of a Cock, and to save *Noah* from drowning by the Ark. Christ knew he should be glorified, as *in initio*, and his Apostles; yet he prayeth for them, *John* 17. We must use the least means for our own safety, as do the almost famished Lepers, but not tie God to means for the accomplishment of his promises; as one of the Princes

Princes of *Samaria* did, but paid dear for it, 2 *Reg.* 7. 2, 17. not must we relie upon means, as *Asa* did upon *Benhadad* against *Baasha*, and on the Physicians for his Gout; no unlawfull means must be used in sickneſſe: *Ahaziah* should not have gone to *Baalzebub* the God of *Ekron*; nor *Saul* to the Witch of *Endor*.

CHAP. XXXI.

Divers Corollaries drawn from this Doctrine of Providence. Corol. 1. Corol. 2. Corol. 3.

FRom what hath been said, divers Consectaries will arise.

The first is; If all things come to passe by God's Providence, and that Providence be ever working; then there is no meer Chance, or any such as the Lady *Fortune* in the world; concerning whom, some of the best Philosophers have confessed her to be the daughter of Ignorance; and she is no where so much talkt of, as *Cor. 1.*

among ignorant people. It was a great errour of the Paynims to hold Fortune in so high an account, for they esteemed her as a Goddesse, and assigned her a place in Heaven, they presented her by the image of a woman, sitting sometime on a Ball, sometime upon a Wheel, sometime on a Roller; some picture her sailing among the waters of the Sea; others sitting upon the top of an high Mountain exposed to all winds. Some have pictured her without feet, having only hands and wings like the finnes of Fishes; others picture her standing upon a stone as round as a Bowl, voluble and turning; she is represented as having with her a rasour, bearing in her right hand the stern of a Ship, in her left hand the horn of abundance. By the rasour they would give us to understand, that she can at her pleasure cut off our happinesse; by the stern on her right hand, that the course of our life is under her government; by the horn of abundance in her left hand, that all our plenty is from her; by the Ball, Wheel, Roller, or Stone, that

Te nos Fortuna Deam Cœloq; vocamus. *Juvenal.* Sat. 10.

Pier. Hierolog. lib. 29.

Quint. Curt. lib. 7.

Pacuvius in Rhet. ad *Heren.*

Otho Casman. mund. immun. cap. 4.

Benef. in Amos Lect. 10.

Fortunæ motus ludunt mortaliratem, nùnc evehentes quosdam in sidera, nùnc ad Cocyti profunda mergentes. *Marcellinus.*

Ignoratio causarum Fortunam induxit. *Arist.* Physic. 2. cap. 6.

Ursin. Catech. de provident.

that she is very prone to volubility and change. Fortune hath her name from turning, it cannot stand long in one case. But this grosse Idolatry of the Heathen, giving the glory (due to the most high God) to their base abominations; we that professe our selves Christians, must utterly renounce. We ascribe this honour to the Lord of Hosts, and to him alone, and to no other do we attribute the Sovereignty, Dominion and Government of the whole world. *Basil* saith of Fortune, "That it is "an Heathenish device, and ought "not so much as once to be named "among Christians: It is a denial of "providence. And *Ursinus* saith, "All the grounds of Religion are "shaken in pieces, if Providence be "denied. S. *Augustine* in the beginning of his Retractations, confesseth with grief and sorrow, "That "himself in his younger years had "too often used the word Fortune: And yet he cleareth himself from superstition by expounding his meaning, saying, "That he never understood thereby *Deam aliquam*, any

Non Deam aliquam, sed tantum fortuitum rerum eventum in externis vel bonis, vel malis. *August.* Retract. lib. 1. cap. 1.

"Goddesse or Divine Power, but "only a casual event of things in ex- "ternals, either in things good or "evil: Yet he saith, That he was "very sorry, that he had so often "used the word, because he saw cor- "rupt custom had so farre prevailed, "as it was much abused, and he "feared lest his example might be "some occasion thereof, as Calvin hath observed. "Where the wise, "All-seeing God is attended, as the "Ruler of all, there is no place for "that blind Idol, for so they pi- "&ured Fortune. *Struth. Observ. Cent. 2.*

Calvin. instit. l. 1. c. 16. Fortuna ex hominum quæstu facta est Dea. *Publ. Mimus.* Fortunam & casum Ethnicorum esse voces, quarum significatione piorum mentes occupari minimè deceat. *Basil.* Quænam est illa mulier, quæ velut cœca atque insana super lapide quodam rotundo consistere videtur? Fortuna illa vocatur: Ea non solum cœca, sed insana quoque & surda est. *Cebes Thebanus* in Tabula. Quod Scriptura utitur hoc vocabulo εὐτύχει, i.e. bona Fortuna, non hinc imaginari licet Fortunam numen esse, sed accipi pro rebus fortuitis quæ fortuitò videntur accidere, erat aliàs earum causæ occultæ divinitùs dantur: vel forte hæc verba τύχα ἀγαθὴ retinebat Lea Jacobi uxor ex antiqua forma loquendi apud Gentes usurpata. *August. Quæst. de Genes. 91. Fortune is a word without substance, begotten by a fond conceit, brought forth with fading breath, no sooner come but gone. That which is Fortune to the Servant is none to the Master; that which is Fortune to the Child is none to the Father; that which is Fortune to the Fool, is none to the Wise: So that take away Ignorance, and her daughter Chance will be quite banished.* Ral. Walker. *Treat. de provid. He said truly, which said,*

Sunt

Sunt qui in Fortunæ ram casibus omnia ponunt : *Juvenal.*
Et nullum credunt mundum rectore moveri. Sat. 13.

There are which Fortune (ay by chance all things doth guide,
And therein do the Ruler of the world deride.

See the blindnesse of men concerning Fortune; they accuse Fortune of injustice, but they believe in her power; they blame her as a blind dispencer of her gifts, but they reckon her as the onely disposer of worldly goods; they say she is inconstant, full of levity, and of no assurance; yet in all attempts whether of Warre or Peace, they pray for themselves, and wish to their friends above all other things good Fortune. So blindly are men led to thinke all things to be ruled of that which of it self is nothing. Geo. More *Demonstrat.*

This sheweth the nature of our God that he is most wise, knowing all things; now it is the property of wisdom to govern all things in a good order, and to direct them to a certain end; and that he is most good, ordering all things to the best, most powerfull, being every where present to those purposes. Therefore *Hagar*, when the Lord supplieth the want of her self, and her sonne, she giveth him the titles of *videntis* or *vivemis*, as him that liveth and seeth his people in all their afflictions. An Heathen could say, *Cor. 2.*

Jupiter

Lucan. 9. *Jupiter est quodcunq; vides, quocunq; moveris,*
Estq; Dei sedes, nisi terra & pontus & aer,
Et Cœlum, & Virtus.——

Thine eye thou canst not turn,
nor move thy foot abroad
The Earth, the Sea, the Air,
is but the seat of God.
So Heaven and Power also.——

No man can turn away from God, no place is without the view of his eye, and the authority of his presence: the wisdom of God is sufficiently manifested in the creating, preserving and governing the world, and all things therein contained; he hath disposed all things in number, weight and measure. Was it not wonderfull wisdom so to frame all creatures, as that they should keep their continual and indefatigable course without alteration ever since the time of their Creation, till their dissolution? He hath so placed all the Elements that they are not noxious to one another; he hath so tempered

pered them in the creature, as is best for the preservation of them; he hath so ordered heat and cold, drought and moisture, as best fitteth the seasons of the years, the situations of places, and constitutions of mens bodies; he causeth the Earth to hang as it were in a pair of balances, no man knoweth how, by his mighty power sustaining it; he causeth the Heavens to run round about the Earth once in four and twenty hours, by the motion of the *Primum mobile*; he hath placed the celestial creatures, *viz.* the Sun, Moon, and the Stars, as that they exhale from the Earth things hurtfull, and with their sweet influences cheer and comfort these sublunary things.

This proveth the Deity of Christ, *Cor.* 3. it being proper to God to create and to conserve: For so doth he, *Col.* 1. 16. *All things were made by him, and proceed from him*, as from their efficient cause; all things were made for him, and are referred to his glory, as the final cause; all things consist in him; and as at first they were created *ad esse*, so still they are continued *in esse* by

by him; as he made them, so he maintaineth and upholdeth all things by the word of his power, *Heb.* 1. 3. as the creation of things, so the sustentation of them is a work of Omnipotency. *My Father worketh hitherto, and I work*, saith our Saviour. *Socinus* saith, "To uphold all things, "is to have all power in Heaven and "Earth, and that this power Jesus "Christ received as man: But the Son hath upheld, and upholdeth all things before he was incarnate, even from the beginning: Therefore he doth not uphold all things as Man, but as God Almighty by the word of his power. And whereas it is said, *That all power is given to him in Heaven and in Earth*, Matth. 28. The meaning is, that it is given to him as Mediatour; thence it doth not follow, that Christ upholdeth all things in his flesh; but only the Man-Christ upholdeth all things by the word of his power, that is of his Deity; by a communication of *Idiomes*, which is a manner of speaking, whereby that which is proper to one nature, is attributed to the whole according to that nature.

Socin. lib. de servat. p. 176. Non sequitur Christum carne sua omnia portare, sed tantum Christum hominem omnia portare verbo potentiæ, hoc est divinitatis suæ communicatione idiomata naturarum personæ communia. *Paræus* in Heb. 1. 3.

CHAP.

CHAP. XXXII.

Corol. 4. Corol. 5.

SEeing it is proper to God to govern absolutely well; this sheweth, That the better every Ruler, Magistrate, or Master of a Family governeth in his place; so much the nearer he cometh to God. Good Magistrates and Governours (like *Job*) *must be eyes to the blind, feet to the lame, and fathers to the poor.* Guides to the blind by giving good counsel to those that are weak and simple: Feet to the lame, by giving countenance to the just causes of those that are of meaner parts, and might otherwise be over-born by those that are mightier than them: And Fathers to the poor, by protecting those that are destitute of help, and flie to them as a Sanctuary for refuge in their distresse. And herein they will resemble God, who is a Father of the fatherless, and a Judge of the widow in his holy habitation, *Psal.* 68. 5. God

Cor. 4.

Job 29. 15, 16.

τὴν ἀρχὴν μὴ εἰς ὕβρεις ἀλλ' εἰς συνεργοὺς κατατίθεσθαι. *Arist* Epist. ad *Alexand.*

God hath not set up Magistrates so much for their own sakes to dominier over whom they will, as for the peoples sake, that they might have to whom to resort, and on whom they may relie for help in their necessities: herein the precedency of Rulers above the vulgar singularly consisteth, whereby they have the title of gods, that they are able to succour those that are in misery, and to do more good than others are. *Xenophon* saith, "That a good Prince differeth "little from a good Parent. And *Aristotle* in his Politicks saith, "That Kings ought to govern "their Subjects as tender fa-"thers.

Princeps probus parum differt à parente probo. *Xenophon.* Regum aut est aut esse debet paternum Imperium. *Arist.* Polit.

Ministers likewise ought to be very *watchfull over the flock of which the holy Ghost hath made them Over-seers*, *Acts* 20. 28. *Paul* saith, *That he had a care of all the Churches*, 2 Cor. 11. 28. And that he was gentle among the *Thessalonians*, cherishing them as a nurse cherisheth her children, being willing to impart himself, yea his own soul to them being dear unto him, 1 *Thess.* 2. 7, 8. and he tells

tells the *Corinthians*, *He would gladly spend, and be spent for them*, 2 Cor. 12. 15. "We that are Ministers, saith "*Austin*, have two things, the one "that we are Christians, the other "that we are Ministers: *Illud quod Christiani sumus, propter nos est; quod autem præpositi sumus, propter vos est: in eo quod Christiani sumus, attenditur utilitas nostra; in eo quod præpositi, non nisi vestra.* We are Christians for our selves, and Ministers for you; in that we are Christians our own profit is attended, but as we are Ministers your profit is sought.

Austin. Tom. 9. de pastor. cap. 1.

Masters of Families should likewise imitate God in his Providence, in providing for their children and servants; *If any provide not for his own, and especially for those of his own house; he hath denied the faith, and is worse than an infidel*, 1 Tim. 5. 8. "It is "the property of a good and loving "son, as *Chrysostom* saith, first to run "to the house of his Father. Mistresses also are not exempted from a providential care for those of the household. *Solomon* saith, *The vertuous woman is like the merchant's ship, she brings*

Namq; proprium boni filii est, primò currere ad domum patris. *Chrysost.* in Mat. 21.

Providence in man is an excellent thing, the more provident, the more in that respect commended. Walker de providen. part. 1.

bringeth her food from afarre; she riseth also while it is yet light, and giveth meat to her houshold, and a portion to her maidens, Prov. 31. 14, 15. Therefore children are required to carry themselves respectively to their Mothers as well as to their Fathers. It is said, *Levit.* 19. 3. *Ye shall fear, every man his Mother and his Father.* The holy Ghost putteth the Mother in the first place, because she is least able to help her self, having (for the most part) no such power and authority over her children as her husband hath, who may disinherit, or otherwise punish his disobedient children at his pleasure: But she (for the most part) is tender hearted and pitifull, and by Law restrained from using such severity; and therefore because she hath been an equal sharer in taking care and pains for her child; God will have her to have an equal partition of honour and dury from him.

Cor. 5. Seeing that all things are governed most wisely; notwithstanding the great divisions that are among us; the rapines, wars, tyrannies, oppressi-

oppressions, blasphemies, sacrileges, strange disorders and confusions that are in the world at this day, and the great plagues and punishments for them. Though these be evil, as men commit them, yet good as God permitteth them. Many men are apt to think, when they see such things as these, that God either regardeth not what is done here below; or (at the least) though he doth intend to bring men to a reckoning at last, yet in the mean time he suffereth them to do what they please without restraint: But we are to know, that the Lord hath power to rectifie all disorders whatsoever, and he doth alwayes exercise his dominion over the whole world, though not to keep all things in an exact order (according to our judgment) yet so to order all things as to get glory to himself out of all: God conducteth the motions of all creatures to one end, *viz.* the glory of his name; he will make those actions that in themselves tend highly to his dishonour; to become occasions of praise and glory to him

His great wisdom in governing all things likewise appeareth in preserving a Church to himself from several parts of the world: *He ruleth in the midst of his enemies*, like a King that is able to keep up his Court and royal Family in the midst of rebels; though they may sometime prevail against, yet they shall never be able to root up the Church of Christ.

Psal. 110. 2.

Object. But it may be objected, *That when the* seventh Angel sounded, there were great voices in Heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever. And the four and twenty Elders fell upon their faces, and worshipped God, saying; We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned, *Revel.* 11. 15, 16, 17. *Divers circumstances shew this to be a new event, and that God had not always actual possession of all the Kingdoms of the world, it happening at the sound of the seventh Trumpet, and when he took this great power*

power to himself, and entered upon the government of all the Kingdomes of the world, it was then entertained by the Church with praise and thanksgiving; which seemeth to shew, that God did not governe universally at all times, and in all Ages of the World.

Resp. I answer, that the Lord hath a two-fold Kingdom,

Regnum Potentiæ,
Regnum Gratiæ,
A Kingdom of Power,
A Kingdom of Grace.

In the exercise of his power he hath alwayes reigned over the world. *The Lord hath prepared his Throne in Heaven, and his Kingdome ruleth over all*, Psal. 103. 19. God hath always ruled over all the world, when the world hath reigned most in wickedness; but in respect of the exercise of his government in regard of the Kingdom of his Grace, by the Spirit of his Son in the hearts and consciences of men, he hath reigned over but a very few. This therefore is meant of the Kingdom of his Grace, that the Lord upon the sound of the seventh

Trumpet, would bring them in subjection to his Gospel, causing men in all places to yield subjection to the golden Scepter of Christ held forth in the preaching of the Gospel.

CHAP. XXXIII.

Corol. 6. *Corol.* 7.

Cor. 6. IF God govern the whole world, then it must needs be that he cannot want Instruments to execute vengeance upon his Enemies; he need not seek far for Instruments; for there is not a creature in Heaven, in Earth, or in Hell, but is at his command: If he speak to the fire, it burneth the *Sodomites*; if to the water, it destroyeth the wicked old world; if to the Earth, it openeth its mouth, and swalloweth up *Corah* and his companions; Two Bears at his command tear in pieces two and fourty children that mockt the Prophet: Worms at his command devour *Herod* that persecuted the Apostles, *Act.* 12. He plagueth a proud

proud King by poor creatures, as Frogs, Lice, Flies, Locusts or Grashoppers, *Exod.* 8. that by these little animals the omnipotency of his people's helper, might be manifested; as *Theodoret* speaketh. Prophane Histories tell us also that *Honoricus* King of *Vandals*, and *Arnulphus* the Emperour, were fed upon alive, and gnawn till they were dead, by Worms and lice. *Fabius* the proud Senator was suddenly taken away with an hair swallowed in milk: And Pope *Adrian* the fourth, after that he had accused *Frederick* the first, was choked with a Flie in a draught of cold water. Yea the Angels good and bad are prest at his command to do what he pleaseth. And should God make use of none of these Instruments, yet his own immediate wrath were enough to confound his Enemies; as *Saul*, *Judas*, *Atalus* King of *Pergamus*, and *Aristobulus* son of *Hircanus*, who living in horrour of conscience, died in fearfull sort; which examples serve to shew, that his means are, as his power is, infinite, to chastise and scourge the,

Ut per animalcula offenderetur opitulatoris omnipotentia. *Theodoret.* *Pompon. Latus.*

Joseph. *Naucler.* *Egesippus.*

proudeſt and greateſt of his Adverſaries. And if God arm not the creatures againſt us, yet he can make one man to devour another: Such a judgment the Lord threatneth, *Jer.* 13. 13, 14. *viz.* to *fill the King of Judah, the Prieſts, Prophets, and all the Inhabitants of the Land with drunkenneſs; and daſh them one againſt another.* As drunkenneſs depriveth men of the uſe of common ſenſe and reaſon, and worketh ſo upon ſome tempers, as to fill them with rage and fury, that like mad men, they ſpare not thoſe that are near and dear unto them, as is evident in *Cambyſes* the ſecond King of *Perſia*, notwithſtanding he was well brought up, and dealt valiantly during the life of his Father *Cyrus*, who committed the Kingdom to him while he lived, yet falling to drunkenneſs, he ſlew his brother, married his own ſiſter, and ſlew her afterwards being great with child, for but lamenting the death of her brother. So *Alexander* the Great being drunk ſlew his deareſt friend *Clitus*. Wit overcome with wine, is like a Horſe that hath caſt his

Garion. Chron. lib. 2.

his rider; Even so such a spirit of drunkenness and madness did God threaten to give up the people of *Jerusalem* unto, that like drunken men they should destroy and consume one another. Yea God can cause sinners themselves to become their own Executioners, and to lay violent hands upon themselves. And as God hath all the hosts of Heaven and Earth and Sea ready prest at his command, to perform his pleasure against his Enemies; so likewise to do any good office for his children and friends; the jaw-bone of an Ass is both a sword and a bottle to *Sampson*, Judg. 15,15,19 And the Earth helpeth the woman, by opening her mouth, and swallowing up the flood which the Dragon cast out of his mouth, *Revel.* 12. 15, 16. *Eusebius* tells us, That at the same time God sent rain to refresh the Souldiers of *M. Aurelius* his Army at the prayers of the Christian Legion, and a tempest to affright their Enemies. It's likewise recorded, that God provided wonderfully for the poor Protestants of *Rochel*, sending them plenty

Euseb. Eccl. Hist. l. 5. c. 15.

Comment. Relig. & Reipubl. *Gallia.*

of Fishes to feed upon during the siege, which ceased also when the siege removed. Whence was it that *Stephen Brune* that godly *French* Martyr, could not be consumed with a fire of Faggots twice made about him, so that the Executioner was compelled to thrust him thorow with a Sword? Was it not from God's over-ruling Providence?

Cor.7. If God govern the world by his Providence; then it is in his power to deny us the use and benefit of any of his creatures, and of any thing that is most dear unto us, and can at his pleasure take them from us; *For the Earth is the Lords, and the fullness thereof*; and as the original right and title to all things is the Lord's, so he never parteth from the Fee-simple of any thing: no he doth not so much as let any Lease for any certain time, or any set term; but the greatest Monarchs in the world hold their Crowns and Kingdoms of him *in Capite*, and be no better than his poor Copy-holders to be displaced at his pleasure, and to be turned out of all

they

they enjoy at leſſe than an hours warning. Therefore God chargeth the idolatrous *Jews* thus; *She knew not that I gave her corn, and wine, and oyl, &c. Therefore will I return and take away my corn in the time thereof, and my wine in the ſeaſon thereof,* Hoſ. 2. 8, 9. Whatſoever thou haſt the uſe and benefit of, it is the Lords, and he can recover it out of thy hands when he pleaſeth. When *Herod* was highly diſpleaſed with the men of *Tyre* and *Sidon*, they came with one accord to him, and having made *Blaſtus* the Kings Chamberlain their friend, they deſired peace, *Becauſe their Countrey was nouriſhed by the Kings Countrey,* Act. 12. 20. Thoſe Towns being Maritime Towns depended upon *Herod's* Countrey, being a Corn countrey for their food and nouriſhment. All that we have is in the hands of God, by whom we are fed and nouriſhed continually, and he can take away his creatures from us when he will; and if he give us the creatures, yet he may deny us the uſe of them. Sometime by bodily pains and violent ſickneſſe, God makes

makes a man to abhor bread and all dainty meat, *Job* 33. 19, 20. or else by sorrow and sadnesse of heart God makes the creatures useless to us, making men with *David*, *to eat ashes like bread, and mingle their drink with tears*, Psal. 102. 9. Sometimes sudden dangers and great fears deprive men of the use of the creatures; thus the *Amalekites* out of fear leave all they had taken as a prey to *David*, 1 Sam. 30. 19. And the fear that surprized the Camp of the *Syrians*, made them flie away, and leave all that they had to the men of *Samaria*, 2 Reg. 7. 6, 7. Sometimes covetousnesse will not suffer the greedy worldling to take the comfort of his enjoyments, though God hath given him Riches, Wealth and Honour; and that he wanteth nothing to his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it, *Eccl.* 6. 2.

Here also I shall insist upon an instance of an higher nature, *viz.* the unchurching of a people, the taking away the light of the Gospel and Ordinances

dinances from them; whensoever this happeneth it cometh from God's Providence. God threatned that famous Church of *Ephesus*, to remove her Candlestick out of its place, *Except she repented and did her first workes.* This Candlestick was the visible Church in *Ephesus*, joyned together in the profession of the Gospel, and enjoyment of Ordinances, as a Candlestick holding a Candle in it. When God formeth a people into a visible Church, he sets up the light of the Word among them, as men light a Candle, and put it into a Candlestick; but when God will unchurch, he threatens to take away the Candlestick, take away all Church-priviledges, and Gospel-ordinances.

I am of opinion, and humbly do conceive, that this Church of *Ephesus* repented at this admonition of Christ, and was long preserved, that it stood firm under the *Romane* persecutions, and a long time after; outstanding the rage of all the *Heathenish* Tyrants, though that lasted three hundred years; for about an hundred and thirteen years after, *viz.* about

about the year 413. after Christ, there was a famous Councel held in this Church of *Ephesus*, to condemn the wicked Heresie of *Nestorius*, and to assert the truth of Christ; which sheweth, that it is not in the power of men or Devils to take away Gospel-ordinances from any Church or people, till the Lord pleaseth; and when at any time these are taken away, it is the Lord that doth it; it is he that removeth the Candlestick out of his place.

CHAP. XXXIV.

Profitable Instructions arising from this Doctrine of Providence. Instruct. 1.

THis Doctrine of Providence may now afford us many seasonable and profitable Instructions.

Instruct. 1. This should teach us warily to observe and take notice of God's various dispensations in the way of his Providence. *My sonne, give me thy heart, and let thine eyes observe my ways,*

Prov.

Prov. 23. 26. *Solomon* by means of his great wisdom, did observe many things in his short time of vanity, he saw a just man perishing in, or by reason of his righteousness; and that many a wicked man liveth to a great age and prospereth, notwithstanding his wickedness, *Eccles.* 7. 15, 16, 17. The short life of man upon Earth yieldeth great variety of matter for much observation; the many strange events that happen in a mans age, call for our most serious observation: As a City built upon a narrow plot of ground hath many Inhabitants in it imployed about several callings, wherein much may be seen within a little compasse: So the short life of man yieldeth great variety of matters to be observed. *When I applied my heart to know wisdome, and see the busines that is done upon the earth, &c. Then I beheld all the work of God, that a man cannot find out the work that is done under the Sunne; because though a man labour to seek it out, yea further though a wise man think to know it, yet shall he not be able to find it,* saith *Solomon*, Eccles. 8. 16, 17. Though the se-

secrets of divine Wisdom in the various wayes of his providence be often beyond the reach of the wisest and most industrious Christians; yet ought we not to let any of them passe without a serious observation. Do we not see that some men in a short time will do great matters? What great things were done by *Alexander* by the two and thirtieth year of his age, Histories testifie. And *Julius Cæsar* being imployed by the *Prætor* of *Rome* to ride in Circuit, being *Quæstor*, as Lord Justice, coming into *Spain* to keep the Assizes, espied there the Picture of *Alexander* with his Acts; and when perceiving that he had conquered the world at his age, he desired license to depart speedily, having dispatcht his businesse, and that night he dreamed a dream, which the *Augurs* interpreted to signifie, that the Earth should be subject to him, and under his Dominion; Hereupon he undertook great matters, and so fortunate he was in his Wars, that at length he carried in his Ensign these three words, *Veni Vidi, Vici*; I came to such a Town,

Sueton. de C. Jul. Cæsar.

I saw,

Haw it, and overcame it. Now if some men in a short time can do great things, (as we also have seen in these our dayes) then God much more, who in wisdom and power doth far exceed all the men of the world. Besides, the Lord for his own glory doth vary much in the carriage of things: As in the creation of the world, he not only made all things good, but made also great varieties of things, for the manifestation of his Wisdom, Power and Glory; so in governing the world God makes use of variety of Agents in the world, led by divers principles: some by the spirit and power of grace, some by the flesh, and by the spirit of the world, and by the Prince of the power of the air: some labour to build up the Church of God; others like *Sanballat* and *Tobiah* do hinder the building, and crosse others who seek the welfare of *Sion*, and altogether seek for honour and preferment for themselves. Now by these contrary effects of men, the Lord bringeth forth contrary events, and causeth his Glory to shine thorow all.

How

How justly then are they to be reproved that have lived long, yet make no special observations of those events that have happened in their dayes? Some are so much taken up with vain and foolish delights, as pleasant Musick, jovial company, feasting and carousing, that they regard not the work of the Lord, neither consider the operation of his hand, *Isa.* 5. 12. *Wine and wine, and new wine hath stollen away their hearts*, Hos. 4. 11. Others there are whose hearts are wholly taken up with worldly business, only minding earthly things. It is an argument of a bruitish spirit to neglect observation: *Wherefore is a price put into the hand of a fool, seeing he hath not an heart*, Prov. 17. 16. Gods work is about us, and in us (at least in a common providence) and yet few there are that see it, or see God in it. It is the part of fools to passe by these things without observation: *Who so is wise will observe these things*. He that is endued with heavenly wisdom, and taught by the Spirit of God, will observe them, and shall under-

Psal. 107. ult.

understand the loving kindnesse of God.

It is admirable to consider God's Providences without the Church among the Enemies thereof. The Kings of *Assyria* had overcome divers Nations; therefore *Sennacherib* sends messengers to *Hezekiah*, to tell him, *That the gods of the Nations could not deliver them whom his fathers had destroyed, as Gozar, Haran*, &c. therefore he would have *Hezekiah* to have believed, that he could have done the like to his God also. Now the use that he makes of it was, not slightly to passe by these things, but makes a contrary use of it, acknowledging his God to be the living God, and able to save him out of his hand; and that the gods whom the *Assyrians* had cast into the fire, were no gods, but the work of mens hands; therefore they had destroyed them. Now the issue was dreadfull to the *Assyrians*; *An Angel of the Lord in one night slayeth an hundred fourscore and five thousand in the camp of the Assyrians*; and *Sennacherib* himself was afterwards slain by two of his own sons, as he was

Isa. 37. 11,12, 18,19,36,37, 38.

worshiping in the house of *Nisroch* his god. So likewise it is very observable concerning the Turks the vassals of that base and grand Impostor *Mahamet*, who are great enemies of the Church; that the Lord hath so ordered it by his Providence, that they have not sent such huge armies against the Christian Church for many yeares past as they did heretofore.

Mar. 16. 2. Within the Church Christ bids us discern the signes of the times, and makes it a note of hypocrisie to be able to discerne the face of the skie and of the earth, and not to discern the signes of the times; (as he sad to the Pharisees,) which then were admirable, the Scepter being then departed from *Judah*, and one of *Esau's* race enjoying it: *John* Baptist (the promised *Elijah* the forerunner of Christ) being now come before the face of the Messiah as a messenger to prepare his way before him, Great Miracles wrought by our Saviour, the blind receiving their sight, the lame walking, the Lepers cleansed, the deaf hearing, the dead raised,

raised, and the poor having the Gospel preached unto them; all which shewed him to be that Messiah that was to come, and not another.

So in *Luther's* time there was an admirable change; clear light shining out of thick darkness, the year of Jubilee proclaimed the acceptable year of our Lord, the year of release from Babilonish thraldom, and Popish superstition, free justification by the blood of Christ preached: *An Angel cometh down from heaven having great power, and the earth was lightned with his glory; and he cryeth out mightily with a strong voice saying, Babylon the great is fallen, &c. Rev.* 18. 1, 2. and vers. 4. *Another voice from Heaven saith; Come out of her my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues.*

What warrant have the Papists for their Jubilees, but the Popes knocking at Rome-*Gates with his golden hammer, promising pardon to whomsoever shall enter in at them that year, bringeth much Gold to* S. *Peter's chair and the Pope's coffer; keeping their Kitchen smokeing. Jubilees were of use before Christs coming, but ever since out of date.*

And is it not very needfull for us to observe the Signs of these our times; how many Nations professing the truth of the Gospell with us, have of late endured many hard and sore trials, God hath destroyed the

strength of many Kingdomes, overthrowing the Charets and those that rode in them; the Horses and their riders have come down, every one by the Sword of his Brother. God hath even shaken the Heavens over us, and the earth under us, for the great formality and lukewarmnesse, intemperance, earthlymindednesse of the Nations, and for the great opposition of the Kingdom of Christ, the beauty of holynesse, and the truth of God clearly revealed in the Gospell.

Hag. 2. 21,22.

Furthermore, It is very observable, how that many men in all ages have been taken away by suddain judgements, and that divers waies. *Herod*, on a suddain cometh upon the *Galileans*, and killeth them as they were Sacrificing, mingling their Blood with their Sacrifices, *Luk.* 13. 1. upon eighteen others a Tower falls sudda inly and killeth them, as the house upon *Job*'s Children. Thus some men have been taken away in their drunkennesse, and in their riotous meetings; some fall from scaffolds, some be slain with timber, some killed

killed with the overthrow of earth, ſome drowned, ſome with falls from Horſes, ſome with Tiles or Stones falling from Houſes, as that worthy Roman Captain riding through the ſtreets of *Rome* in Triumph after a famous victory, was killed by a Tile of a Houſe falling on his head. Now the uſe and end of God's judgments upon ſome, is to work amendment and repentance upon all. Repentance (as *Lactantius* calls it) is the Phyſick of the ſoul, which all that be ſin-ſick (as all *Adam's* brood be) muſt take before they can be recovered, and all that will not be drowned in the Sea of Sinne, muſt of neceſſity ſwim out upon the plank of repentance.

Mayer. Expoſit. in Jam. Pœnitentia eſt animi medicina. *Lactant.* Secunda Tabula poſt naufragium. *Hieron.*

CHAP. XXXV.

Inſtruction ſecond.

AS we muſt obſerve, So likewiſe we muſt be carefull to remember and not forget God's wonderfull Providences; *He hath made his wonderfull workes to be remembred,* *Inſtruct. 2.*

faith the Psalmist, Psal. 111.4. They are worthy our remembrance. *The works of his hand are verity and judgement*, verſ. 7. not onely the words of his mouth, but alſo the works of his hand. When we cannot find out God's mind in his word, we may ſpell it out in his works. God puts *Iſrael* in mind of their deliverance, *Deut.* 8. 2. *Thou ſhalt remember all the way which the Lord thy God led thee theſe fourty years in the wilderneſſe, &c. I brought thee up out of the Land of Ægypt, and redeemed thee out of the Houſe of ſervants, and I ſent before thee Moſes, Aaron, and Miriam. O my people, remember now what Balak King of Moab conſulted, and what Balaam the ſon of Beor anſwered him from Shittim unto Gilgal, that ye may know the Righteouſneſſe of the Lord*, Mich. 6. 4, 5. *Remember the former things of old*, Iſa. 46. 9. All God's doings are very weighty in themſelves and not to be forgotten. When thou art apt to murmure for the want of any thing, look upon the Rocks, and remember how God made water to flow out of the Rock, to the *Iſraelites*

The Rabbines obſerve, that the Children of the Jewes, the night before the Paſſeover, uſed to aske their parents, why is it called the paſſeover? they anſwered, becauſe the Angel paſſed over and deſtroyed us not, &c. Thus ought we to ſpeak publiquely of Gods great mercies for the benefit of our poſterity, to tell what God hath done for our ſoules; that his glory may be declared among all Nations, and his wonders among all people. Joh. Menoch. de republ. Hebr.

lives ready to perish for thirst, When thou art in a straight, and seest the water, let that put thee in mind of God's dividing the red Sea. When thou seest the Sun, think how God can make it stand still for the good of his Children, or go backward to help forward our Faith. Art thou persecuted? *Remember what God did to Pharoah*, Deut. 7. 18. *and to all Ægypt.* When thou art in affliction, then is a time to remember God; *When my soul fainted within me, I remembred the Lord*, saith *Jonah*, chap. 2. 7. When God remembred *Jonah*, he remembred the Lord, and praied unto him.

Many men have quick wits, and fluent tongues, yet are mute reporters of Gods Providences. It is a great sinne to forget God or to be unmindfull of his works and Properties. It is sad of the Children of *Israel*, *That they did evill in the sight of God, and forgat the Lord their God*, Judg. 3. 7. If *David* did as it were curse himself if he should forget *Jerusalem*, *Psal.* 137. 5, 6. what then shall happen to those that say to God, depart from us, we

desire not the knowledge of thy waies. God complaineth of some, *that they had forgotten him dayes without number*, Jerem. 2. 32. many remember but a part of God; *his mercy to presume thereon*, utterly forgetting his judgements. If we forget his word we forsake God; if we obey it not, we do the like, *Jerem.* 32. 33. If we play the Hypocrites, we forget his Providence; and so whensoever we are unmindfull of him, we rush into any kind of sinne, making not God our treasure, for then our hearts would be with him. Ah! how easily do men remember foolish jests, vain sports, and tricks of youth; but how soon are the word and works of God forgotten by us. *David* rouzeth up himself, *to remember the years of the right hand of the most High, To remember the works of the Lord, and his wonders of old, To meditate of all his workes, and talk of all his doings.* If thou canst not remember particular daies, labour to remember the years of the most high; in antient things a generall knowledge is sufficient.

Polan. Syntag. de Gratiar. actione.

Psal. 77. 10, 11, 12.

In priscis rebus veritas non ad unguem quærenda. Diodat.

Here

Here I must now commend the lawfull use of History; there we may search after the proverbs and records of the Antients, 1 *Sam.* 24. 13. There we may see how others have demeaned themselves upon divers occasions and businesses of great importanec: "It is (as one observ-"eth) a prudent Sate Councellour "by whose advice a Commonweale, "may be framed, Governed, re-"formed and preserved: an army "well marshalled and ordered, "Towns besieged and taken, Ene-"mies vanquished, Kingdomes sub-"dued, and great victories obtained. "In it as in a clear Chrystall-glasse we "may behold God's Providence go-"verning the world, and the actions "of men, which have often strange "and unexpected events; and some-"times reach unto such ends as are "quite contrary to the actors inten-"tions; it representeth to us the "vices and vertues of great ones; it "leaves to posterity the worthy "sayings and doings of men fa-"mous in their generation, for the "imitation of their survivors.

Historiæ utilitas est magna fælicitatem participat, &c. *Diodor. Sicul.* lib. 1. de fabulos. gestis

Joh. Crompton's Sermon of marriage

But

But above all Histories, let us be carefull to read the Sacred Histories of God's wonderfull Providences towards his people; this divideth time to us, & acquainteth us with all the passages of Gods Providence that have been from the beginning of the world; it keeps God's benefits fresh in our minds; it perfumeth the memorial of the Godly, making piety the more amiable; it teacheth us by the examples of those Worthies that are there mentioned, how we should carry our selves upon whom the ends of the world are come. Now that we may the better rub up our memories, we must make diligent enquiry after God's wonderfull works. *Eliphaz* tells *Job*, *That he would not onely declare to him what himself had seen; but also what wise men had told from their Fathers*, Job 15. 17, 18. We should ask of those that have the best and most experience: we love to hear travellers discourse of other Countries, especially those that know them by experience; and albeit, Art and Learning are good helpes, yet he maketh

maketh the best Comment upon God's works, that speaketh from holy experience. What a shame is it then for old men to be children in understanding; many old men are indeed profound in worldly wisedom, but babes in other things; so that even youths may teach the Senatours wisdom; it is a great judgement when Counsell perisheth from the Antient, *Ezek.* 7. 6. *Cyrus* in *Xenophon* reports that the *Persians* had a Law enjoyning all men to be silent when an Elder should speak, to give him the wall when they met him in the streets, and to set open and clear the passage waies when he should go any journey or voyage. In the Antient Roman Commonwealth great Reverence was done to old men; and the Antient *Grecians*, as *Hesychius* observeth, gave Majestick titles to Old men; the Counsels of Old men are more regarded than the strength of young men; it's the best Ornament of the hoary head to be full of Heavenly wisedome, to be able to instruct and govern young men in God's wondrous works.

Xenophon.

Callistratus.

Hesychius.

Monsieur Goulart's, Vieillard.

CHAP.

CHAP. XXXVI.

Instruction third.

Instruct. 3. SEeing all things are ordered, disposed, and come to passe by God's Providence, then we ought not absolutely to determine of any thing, as if the Law were in our hands, and we were absolute masters of our own actions, whereas we have shewed before that it is not in man to order his own waies; For as *Solomon* tells us, *Though there be many divices in man's heart, yet the Counsell of the Lord shall stand*, Prov. 19.21. We must not therefore say, we will have this or we will have that. Some will have faire weather, some foul, some will have plenty, others scarcity; and herein men are as often crossed, as they are mightily deceived, being very unable to comprehend what is best for them.

Holcot tells a story of an Hermite, that having sowed pot-herbs in his garden, desired fair weather and foul weather, as he judged to be best for his herbs and plants, and so had all

all granted of God according to his requeſt; but not one herb ever came up, whereupon he thought there was a generall failing of ſuch herbs in all places, till on a time walking to another Hermite, not far off, he ſaw with him a very excellent crop; then he told him what he had begged and obtained touching the weather, and what effect it had; whereunto the other Hermite anſwered; Thou thought'ſt thy ſelf wiſer than God, and he hath ſhewed thee thy folly; I for my crop never asked any other weather than God ſhould pleaſe to ſend. So there are ſome in theſe our daies that would have this government both in Church and State, ſome would have that, and others would have no government at all. Well were it, many in our daies would learn of this old Hermite, to be leſſe wiſe in their own conceits concerning ſuch things as theſe, and to relie more upon Gods Providence, than there would not be ſo much murmuring among us as there is.

Putabas te ſapientiorem Deo, & ipſe oſtendit tibi fatuitatem tuam. *Holcot* in lib. Sapient. lect. 9.

Seneca, writing of *Ceſar* ſaith, "That

Murmuratores similes sunt versantibus in gyrum, donèc capite & sensibus perturbatis cætera omnia perturbari putant. *Pythagor.*

"That having appointed a great "feast for his Nobles and friends of "all degrees, it fell out that the "day was so exceeding wet, that "nothing could be done; whereat "being enraged, he commanded all "them that had bowes to shoot up "their arrows at *Jupiter*, in defi- "ance of him for that fowle wea- "ther; which being done, their ar- "rowes lighting short of Heaven, "fell down upon their own heads. And just so it falls out with many in our daies, that murmure at God's Providence. He is a very bad Souldier that followeth his Generall with grudging; and he is a very bad man that controleth God in his works. Murmurers (as the Philosopher observeth) are like unto such as turn round about, till their heads and senses being turned, they think all thing to turn round.

Seeing then all things are ordered and disposed by Gods Providence, we must not then say, we will do this or that of our own heads without asking leave of any one, but do as *David* when he sent the Ark from *Kirjath-jearim*:

jearim: He consulted with the Captains of thousands and hundreds, and with every Leader, and said unto all the Congregation of Israel; If it seem good unto you, and that is be of the Lord our God, let us send abroad unto all our Brethren every where, and let us bring again the Ark of our God unto us, 1 Chron. 13. 2. *Socrates* being taught by Naturall reason this Doctrine, willeth *Alcibiades*, in all things to say, if the Lord will. So St. *James* bids us all do, *Jam.* 4. *Go to now ye that say to day or to morrow we will go into such a City, and continue there a year, and buy and sell, and get gain,* vers. 13, 15. *For that ye ought to say, if the Lord will, and if we live we will do this or that.* Here the Apostle reproveth the vain presumption of the proud Merchants and great worldlings, who in the arrogancy of their hearts, and vain confidence in themselves, leave the reverend account they should have of the providence of God whereby all things onely are directed, and say to day or to morrow, we will do this or that; it is very injurious to God's

Turnb. Exposit. Jacob.

God's Providence to determine of things long before hand at our Pleasure; Saying this shall be done, and who shall hinder us? Are there not many in our daies guilty in this kind, do not many great Princes say, we will set on foot such a design, and bring such an enterprize to effect? Say not many great Captains, we will invade such a Princes Territories, and land such an Army, and besiege such a Town or Castle? Say not our Merchants we will go to the East-*Indies*, to *Spain*, *France*, *Constantinople*, to *Leghorn*, *Aleppo*, *Smyrna*, *Hamborough*, or to the Low-Countries, and there we will traffique and negotiate? Say not our young gallants, we will go travel to *Rome*, *Venice*, *Padua*, *Constantinople*, *Jerusalem*? Say not our rich Citizens, we will go down into the Countrey, and there take the fresh aire, and continue so many moneths, and then we will return again? And say not most men and women, this and that we will do, and who shall controule us? A great vanity it is for men to boast that they will do such and such things

things at such and such times, when as the most skillfull man knoweth not what shall be to morrow. No man knoweth whether he shall be rich or poor, be in honour or dishonour, whether he shall live or die: *Solomon* saith, *There is no man that knoweth what shall be, for who can tell him when it shall be,* &c. Eccl. 3. 22. Eccl. 8. 2. Hereby the idols of the Heathen are convinced to be no gods, because they know not what shall be, *Isa.* 44. 7. Here all those may receive a check, that take upon them through judiciall Astrology, Palmistery, and calculating of nativities according to that Art, to foretell what notable accidents shall befall any man throughout his whole life; yet do I not reprove the study of Astronomy and guessing at the weather by observing the aspects of the planets and their houses, and the rising of certain fixed Stars besides, and by observing the winds and other signs in the skie (for by these other men can conjecture also many times rightly whether the next day shall be fair or fowle as Math. 16. 2

out Saviour speaketh) so as we acknowledge God to be a free Agent and not tied to the concurrences of second causes, which he disposeth, ordereth and altereth at his pleasure.

CHAP. XXXVII.

Instruction fourth.

Instruct 4.

THe consideration of the continuall operation of God's Providence, must teach every man to be diligent in some calling or other, and to be industrious therein. "The "very Athenians, Egyptians, and "Romans severely punished all idle "persons, as *Gellius* tells us. The Godly that are truly humble, refuse no honest kind of labour. *Abel* keepeth sheepe, *Jacob* and *Moses* do the like, *Sarah* will bake cakes, *Rebekah* takes a pitcher and draweth water; *Gideon* will thresh, and *Elisha* put his hand to the plough, and the honourable woman will put her hand to the distaffe. The wise man hath allowed a time for every thing else, but for idleness no time at all.

Aul. Gell. Noct. Attic. lib. 4. cap. 12.

Jacob's

Jacob's ladder had staves, upon which he saw none standing still, but all either ascending or descending by it. *Man is born to Labour, as the Birds to fly upwards.* Excellent is the example of *Alfred* sometime King of *England*, who flourished about eight hundred seventy two yeares after Christ, and two hundred years before the Conquest, who was very vigilant, laborious, and powerfull, and often prevailed against the Pagans, and restored divers Cities to their immunities, being taken out of the hands of his enemies: among other things he is famous for this, that dividing the day naturall into three even parts, he spent eight hours in reading, writing, and praying, eight hours in hearing and determining matters of State belonging to his place, and but eight for the provision of his body by meat, drink, sleep, and other necessaries. King *Alphonsus* doing something with his hand, and labouring so, as some which beheld him found fault, [illegible] and said

Generosos animos labor nutrit. *Senec.* ad Lucil. Epist. 31. Vita otiosa umbratilis & solitaria, nec ad sanitatem facit. *Plutarc.* Mor. 1.

[illegible]

Some say, that the Grand *Seignor* of the Turks, is by his Law daily to do some bodily worke with his hands to grace labour. The old Ægyptians were wont once a year to call their Citizens together, and have every man give account to their governours, how he got his living; if they found any vagabonds and drones that lived by the sweat of other mens browes, and used no lawfull labour themselves, they presently banished them. It was a worthy saying of Mr. *Calvin* when his Friends found him continually macerating himself with painfull studies, demanding of him why he had so little care of his health: *What will ye that may Master at his coming should find me idle?* It is the sinne of many of the Gentry, to whom God hath given means and ability of doing good, to spend their whole life either in doing nothing, or that which is worse than nothing. Ah what confusion will overwhelm prophane time spenders at the day of judgment, when God shall shew them the bill of their misspent

Quid vultis ut Dominus me otiosum inveniret? *Calvin.*

spent life. *Item*, So much time spent in swaggering. *Item*, So many nights spent in whoring. *Item*, So much spent in Carding, Dicing, and gaming. *Item*, So much spent in eating and gurmundizing, rioting and drunkennesse, *Item*, So many choyce hours spent in swearing, lying, scoffing at holinesse, and in foolish and rotten communication. So much time spent at the glasse in frizzeling and poudering, in singing, complementing and dancing. Certainly at the sight of all these dreadfull *Items*, they shall then wish (but all in vain) that they had one hour to spend in weeping for their former folly.

Albeit there ought to be a difference in the manner of the employment between those that are Nobly descended, and men of meaner rank, yet no man should live idly. If God hath made thee a man of authority in the Country where thou livest, and blessed thee with a large estate, thou oughtest to keep thy family in good order; to be liberal to the poor, hospitable to Gods Ministers & others to endeavour

Dr *Sanderf. Serm.* ad. populum in 1 Cor. 7. 24.

deavour to preserve love and peace among the neighbours: he that doth this he may, must needs be acknowledged a profitable member in the Commonwealth; many prodigall young Gallants alleadge their birth and their noble extraction: But was any man of higher birth than *Adam*, who laboured before he had sinned? Who higher born than *Cain* and *Able* the sons of the absolute Monarch of the whole world? yet one of them is a tiller of the ground, the other a Keeper of sheep. Would such men search their Pedigrees, they would find their Worthy Ancestors raised their houses either by valiant exploits they did in the field, by adventures at Sea, diligent attendance at Court, or by industriousnesse of some particular calling; and though they inherit the Lands and Titles of honour, yet if they also inherit not their vertues, they are but the degenerate off-spring of generous Ancestors.

Mart. Bucer. de Regno Christi. lib. 2. cap. 34.

¶ One observeth, how industrious every Creature in the world is, and

doth

doth his office. The little Nightingale in the forrest maketh an Organ of her throat; sometimes her notes are warbling, sometime she stretcheth them out at length: the Swallow is busie in her masonry: the Bee toileth all the day in her innocent thefts, the Spider draweth out the long train of her webs, and maketh more curious works with her feet, than the most skillfull woman can weave with her hands; Fishes play their parts under the water; Beasts of service, as Horses, Oxen, &c. labour in their duty; nature hath nothing at all, except man, that is willing to be idle.

οὐδεὶς γὰρ ὢν ῥόθυμος εὐκλὶς ἀνὴρ.
Ἀκλ' οἱ πόνοι τικτοῦσι τὴν εὐανδρίαν.
Euripid.

Here I may tax the vanity of many young Gallants, that for want of beter impolyment travell into far Countries, meerly to see and learn new fashions, quaint phrases, apish gestures, foolish courtings, and vain complements; and many times like unfortunate Merchant-adventurers, they exchange good company for evill manners; the fashion of too many Travellers (as the old *Lacedæmonians* long since observed) is not to bring

Brathwait.
Engl. *Gent.*

bring home the wisedome and vertues, but the follies and vices of forreign Countries. Give me, a man saith one, that hath seen the *Ephesian Diana* in the *Louire*, the great Vessell at *Heidelberg*, the *Amphitheatre* at *Ulyssnos*, the stables of the great *Mogol*, and *Mahomets shrine* at *Mecha*, yea all the memorable Monuments of the world to delight the eye, or Learned *Academies* to inrich his knowledge; yet are not all these able to alter the quality of his disposition; whence *Flaccus* saith.

Horat. lib. 1 Epist. 11.

To passe the Seas some are inclin'd,
To change their air, but not their mind.

But I take not upon me from hence to condemn all Treavelling into forreign parts. I know divers sorts of Travellers are both Antient and honest: as

1. Such as Travelled and undertook long journeys to deliver Captives from unjust imprisonment, as the Poets feign of *Hercules*, that he undertook many toilsome journeys to kill Monsters, and curb Tyrants that oppressed poor innocents: this

is

is lawfull for great Princes, either to go in person, or to send by deputation into forreign Countries to deliver Captives, and those that suffer wrong.

2. To deliver souls from spirituall bondage, in preaching the Gospell in such places where it was never heard of: thus did Christ himself, *Paul* and the other Apostles.

3. It's lawfull to travell to get learning and knowledge; and therfore *Plato* the Philosopher travelled into *Ægypt*, and the Queen of *Sheba* or *Ethiopia*, came to *Jerusalem* to be confirmed of what she had heard of King *Solomon*.

4. It's lawfull to treavell for traffique and Merchandizes, because all Countries afford not all commodities as the Poet speaketh; *Non omnis fert omnia Tellus.*

5. It's lawfull to travell in time of persecution to enjoy the liberty of our conscience, to professe the truth: but of this I have largely spoken on Chap. 26.

6. It's lawfull to seek new seats where to settle our selves; if God so

to multiply us, as our native soile be too little for us: thus God appointed *Abraham* to do, *Genes.* 12. But this one thing must be remembred, that in all such plantations we seek unpeopled and unhabited places, or where there be so few, as the Countries may afford room enough for us and them. God taketh expresse order, *Deuteronom.* 2. that the *Edomites* and *Moabites*, may not be disquieted by the *Israelites*: and surely the Laws of God, nature, and Nations, require that Antient inhabitants be not banished or displaced of their possessions; which was an honourable care (as I have heard) of our Countreymen in their Western Plantations.

CHAP.

CHAP. XXXVIII.

Instruction five.

MAke use of this Doctrine of Providence as a sanative to cure you of all carking cares: God is not like a needy housholder who taketh more people into his family than he hath meanes to maintain; for the whole world is his with the riches thereof: it is a matter of pitty for to see many rent their hearts when they need not; Gods Providence easeth us of that care; many men have had such proofs of Gods providing for them in their straits, as might make them all their daies relie upon him; yet how soon are are their hearts filled with perplexing cares, as if they had never known his power; some present pinching necessity wipeth out the remembrance of former mercies, which filleth the heart with unbelief and dispair of supply: when we are plunged in great troubles, and see little appearances *Instruct. 5.*

pearances of deliverance, then it's good to raise up our spirits with these and the like considerations.

1. God is as good to *Israel* as ever he was, and as mighty to help and save his people as he was in the daies of old.

2. As he hath all times and seasons in his hand, so he is most wise to appoint the fittest seasons for their deliverance.

3. If deliverance come not according to our desires; it is not for that it will not come at all, but because the set time of mercy is not yet come.

4. That God will then help his people, when the help of man is vain, and when he seeth that their help is gone, *Deut.* 32. 36. when man giveth over, there is then both time and place for God.

5. That God is more wise to see, and more able to do that which is good for his people, than all the world besides; let us therefore take heed lest by distrustfull cares we make God's providence work things to our grief who usually maketh all things to work together for

for the good of his Children; let us do our duty cheerfully, and leave the event of things to God and his Providence. God is ſtiled a faithfull Creator, and we are bid *to caſt all our cares upon him, for he careth for us*, 1 Pet. 5.7. reſt fully on God's Providence, reſolving to welcome whatſoever it bringeth to us. The Apoſtle bids us, *be carefull for nothing*. Phil. 4.6. *Doth God take care for Oxen?* That is, doth he take ſuch care for Oxen as for men, eſpecially for his Miniſters? 1 Cor 9. God provided food for man before he made him, and therefore will provide for his Creature being made: *Take no thought for your life what ye ſhall eate, neither for the body what ye ſhall put on*, ſaith our Saviour; *For the life is more than meat, and the body than raiment*, Luk. 12.22, 23. Food is leſſe than life, and Raiment leſſe than the body. He that gave us a body and life, will furniſh us with neceſſaries for both; if we can relie upon him, we ſhall have both a convenient and ſufficient ſupply in all our wants. Do we not ſee that all the neceſſities of man

Vivere ſub tutelâ & providentia cæleſtis patris, conditio eſt ſuavis, cuſtodia tuta; patris enim eſt omnes curas & labores in ſe recipere & nihilominus fructum eorum dividere cum filio. *Otho Caſmar.*

man in generall are more than other Creatures, so the supplies that he giveth to man are of more excellent nature, and God alloweth us a larger maintenance then he affordeth to other creatures; yea other Creatures die that we may live; how many Fowls, Fishes, and Beasts lose their lives to keep our lives; God sends us bread from one soile, drink from another, Fowls from the aire, Beasts from the earth, Fishes from the Sea, Wine from *Spain* and other Countries, Spicery and Bullion from the *Indies*: how often may we see the commodities of all Countries in our houses and on our tables? Why then should our hearts at any time be rent with distrustfull cares, seeing God opens his hand so liberally to us; it is man's priviledge in temporall necessities to be better provided for than other creatures; and it is the Saints priviledge to be better supplied with grace than other men, *The Lord is my shepherd*, saith the *Psalmist*, *therefore I shall not want*. It is a sweet thing to live under the care and providence of our Heavenly Father, such and such

Psal. 23. 1.

such onely are in safe custody.

Object. *What then may some say, shall we therefore banish all care out of our hearts, as the* Cibbrites *did all Cocks and watchfull birds out of their Cities, and nothing but turne our selves upon our beds as a door turneth upon his hinges with* Solomons *sluggard?*

Resp. I answer: all care is not forbidden; some cares are necessary because God commandeth them, as cares of diligence and prudence; other cares are unnecessary because forbidden, as carking cares. 'Tis said of the vertuous woman, that *she eateth not the bread of idleneße, but looketh well to the waies of her houshold:* and *Solomon* sends the sluggard to the Ant for instruction, *Go to the Ant thou sluggard, Consider her waies and be wise, which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest,* Pro. 6. 6, 7, 8. *Joseph* in time of plenty laies up against the famine following, *Gen.* 42. 48. and the Disciples every man according to his ability provide to send relief to the brethren at *Judea*, against *the great dearth that should be throughout*

Prov. 31. 27.

all

all the world in the daies of Claudius Cæsar, Act. 11. 28,29. And *Paul* tells us, *that parents must lay up for their children*, 2 Cor. 12. 14. and saith, *that he that provideth not for his family is worse than an infidell*. Thus we see that we are not disswaded from all lawfull cares, but from all distrustfull carking cares, that might hinder us in the service of God, and in the discharge of our duties, such a care as is called, *Cura eventus*, a care about the issue and event of things, the contrary whereof is, in faith to *stand still, and see the salvation of God*, Ex. 14. 13. and in all straights to say to our soule, as *Abraham* to his son, *Deus providebit, God will provide*. There are more things which affright men, saith *Seneca*, than really oppresse them, and so by excessive fears we often become miserable before our time; many have been safe in the ocean which have perished in the harbour.

Plura sunt quæ terrent quam quæ nos premunt; & ita nimium timendo sæpè frustrà miseri sumus ante tempus. Multi vixere in freto, moriuntur in portu. *Senec. ad Lucil. Epist.* 19.

CHAP.

CHAP. XXXIX.

Instruction sixth.

THis Doctrine of Providence should teach us a high piece of spiritual wisdom and providence, *viz.* to provide for our souls. It's the general fashion (and withall the fault) of the world, to be altogether taken up about the care of their bodies and goods, never regarding the good of their souls. Thus the *Psalmist* tells us, That many seek after goods, few after goodness, *Psal.* 4.6. The unjust Steward is commended for making provision for himself, when he should be put out of his Stewardship, *Luke* 16.8. Yet must we know; Christ is no patron of lewd practices, or any manner of unjust dealing; for he commendeth his wit, not his honesty; his policy, not his piety; he did not commend him, because he had done honestly, but because he had done wisely, and thereupon he inferreth; *That the children of this world* *Instruct. 6.*

* Nel grado loro, *in their degree.* Ital. Annotat.

*are wiser in their * generation than the children of light:* Even the children of light, partly by the frailty of the flesh, but principally by the temptations and suggestions of the Devil, are so tainted and infected, as they are neither so wise and provident, eager and earnest for the things of a better life, as very worldlings and earthworms are for profits, pleasures, and the things of this life. Briefly, we should learn a good lesson of bad Tutors or School-masters, *viz.* that as the children of this world do bestir their stumps (as we say) and beat their brains like beans in a bladder, to provide for themselves here on Earth: So should every one of us (like God's faithfull children) endeavour by all holy means to provide for our selves hereafter in Heaven: But alas! Do not the generality of men woo *Hagar* the hand-maid, and forsake *Sarah* the mistresse, *viz.* spend their time in Law, Physick, Philosophy, the Mathematicks, Arithmetick, Musick, Geometry, Astronomy, and passe by Theology; and with them that do study it, is it not more

more for speculation and knowledg, than conscience and practice? Yea, do we not with busie *Martha*, *cumber our selves with many needless things*; but not with devout *Mary*, *chuse the* unum necessarium, *the one thing necessary*. The great care that most men have of their bodies, condemneth their brutishnesse about their souls: Though the souls necessities are both greater and more pressing than the bodies; yet most people are more sensible of the bodies necessities, and more carefull to supply them. What man is so foolish as to feed his body with imaginations, or should he do it, it will not be so deluded? It is a substance, and must have more than air to maintain it: Yet how many are there that think to supply the necessities of their souls with meer fancies and imaginations; having no more warrant for their salvation? But alas! the eternal welfare of our souls, is of too great concernment to hazard upon a fancy.

Providentia est præsens notio futurum pertractans eventum. *Seneca* de 4. virtut.

The Husbandman is so provident, as that he knoweth his best season to break up his ground, and when to sow

sow all manner of grain: the Gardiner to set and sow all seeds, to graff and inoculate, to plant and transplant all manner of Trees. The Hunter knoweth where to find, and how to follow his games: The Merchant observeth where he shall have his best market to put off his commodities. The Usurer enquireth how to let out his money to lure men, and such as may not break. The Tradesman knoweth how to make the best advantage of all his wares: Yea, very Sailours and Seafaring men (only by practice and experience) are so cunning in the Compasse, and know so well the course of the Winds, and the position of divers Stars, as upon the sudden they will be able to puzzle a professed Mathematician and Astronomer: Yea we will all of us be well seen in the tenure of our earthly inheritances: But oh! How few are there that *give all diligence to make their calling and election sure?* We will be all skilfull in the letters of our friends; but who regardeth the Scriptures the Epistle of God Almighty? We will all be cunning in the Wit

and

and Testaments of our earthly parents, but who almost regardeth the Will and Testament of our heavenly Father, unless it be to cavil about it, and who laboureth to fulfill it? We regard more the Statutes of an earthly Prince, than the *Magna Charta* of Heaven, the Statutes of the King of the whole world. Our Saviour bids us provide our selves bags which wax not old, a treasure in the Heavens that faileth not, *Luke* 12.33. and that is, by distributing a man's goods to pious uses; this is to *lay up in store for our selves a good foundation against the time to come*, 1 Tim. 6. 19. *He that soweth liberally shall reap liberally*, 2 Cor. 9. 6. Liberality to the poor is the best piece of Husbandry; he shall reap a liberal blessing in this life, and grace for his soul, and his alms shall go before him to Heaven, shewing the garments he hath made and given to cloath the backs of the naked, and the bread he hath dealt to the hungry members of Christ; as the weeping widows shewed *Peter* the *Coats and Garments which Dorcas made while she was with them*, Act. 9. 39.

Fœneratur Deo. *Hieron.*

He that giveth to the poor lendeth to the Lord; He lends upon interest, as *Hierome* reads the words, *Prov.* 16. 19. and what he hath lent him, shall be paid him again with advantage, for he lends to one that will never break or fail him, or dodge or make him any abatements; he shall not have eight or ten for an hundred, but an hundred for ten; yea a thousand for one and more; for there's no proportion between what we give on Earth, and what we shall receive again in Heaven, *Mat.* 19. 21.

CHAP. XL.

Instruction seventh.

Instruct. 7. THe consideration of God's Providence over us, is a great bond to obedience; his governing and preserving of us requireth our obedience and subjection to him. He is a coward, and of a base spirit, who kicks and spurns, and complaineth of the government of the world, and who had rather censure God than be obe-

Ben-Gorion. lib. de bello Judæor.

obedient to him. The *Jews* by placing a flag with the *Romans* Arms upon the walls of *Jerusalem* on their three several great Feast-dayes, did thereby declare themselves subject to the *Roman* Emperour: So let us be obedient and become subject to the King of Kings and Lord of Lords, in *whom we live, move and have our being*; let us hang out the flag of subjection, and do homage to him who governeth the whole world. Even nature it self teacheth us to tender him our service from whom we receive our being and preservation. When it is the will of a Sovereign all Subjects ought to obey; all Sovereigns look for obedience from such as are under their protection and government; and especially, when God who is the absolute Monarch of the universe doth command, all that are under his Empire must adore his Laws, and yield obedience to him. No man hath Power, Rule, Greatness, Wealth and Riches above others without him, all is by his Providence. As a Ship upon the Sea were not able to stand one day, but would soon per-

ish without a governour; so would the highest, the richest, the greatest soon come to nought without his protection and providence. If thou acknowledgest not all thou art or hast to be through his providence, thou deservest not the name of a son or servant; but if thou dost acknowledge it, and performest not obedience to him, what name is bad enough for thee? "Nay, what punishment is sufficient for such an offence, as a grave Divine hath noted? The most high and holy Angels are most obedient, and shall sinfull dust and ashes be disobedient to their Sovereign Lord? The insensible creatures are obedient, and shall the rationall be disobedient? The Sun, the Moon, the Stars, all celestial creatures, all the seasons, all flowers and fruits that adorn the Earth serve for the use of man, and shall he be disobedient to the Lord his King and Governour? Therefore for men to continue in sinne is rebellion against God, a denial of his Sovereignty, and a rebellion against his Supream Authority.

Stock on Mal. chap. 1.

1 Sam. 15. 23.

rity. What is he that goes on in a course of sinne, but a stubborn Rebel against the Lord of Heaven and Earth. We are apt to make light of sinne, and especially, if it be such a sinne as seemeth to do others no hurt; but we must learn to judge of sinne, not by such a Rule, but with respect to the Majesty of that God against whom it is committed: This proveth any sinfull practice to be Rebellion against the King of Kings. When sinne grows common, usually sinners grow secure in sinning; but this cannot excuse the sinner from Rebellion against the Lord of Hosts. *As for these mine enemies that will not have me to reign over them,* saith Christ, *bring them hither, and slay them before my face.* Luk.19.27. The Lord will esteem and condemn them as Rebels, and will command and see execution (himself) done upon them: God is advanced far above his highest Enemies; he is higher than the highest, and armed with so much power as to make all his foes his footstool, and will bring his stoutest Enemies to fall before him; they shall be dasht in pie-

pieces against this Rock, in the holes whereof the Saints hide themselves, and are safe. If a King know such a man to be his Enemy, hath seised upon him, condemned him to die, and resolved to put him to death; any wise man would think that condition of his between the sentence and execution were not much desirable: Now the Enemies of God are condemned already, God hath them in his power, and the sword of Divine vengeance hangeth over their heads (as it were) by an horse-hair, every moment ready to fall upon them; therefore let them for the present enjoy great places, high dignities, and much power in the world; yet none of these can secure them from falling into the hands of the living God, who regardeth his greatest Enemies no more, than a stout Army doth a company of poor shepherds.

Labour then to keep close with God, walking in his wayes, without denial or delay; *The Lord is with you while you be with him; if you seek him, he will be found of you; but if you forsake*

forsake him, he will forsake you; when men will act by principles of their own, and drive on evil designs upon corrupt pretences, they cannot assure themselves that God will prosper them, or so much as protect them; the experience whereof we have seen made good of late by many severe instances of Providence.

CHAP. XLI.

Instruction eighth.

EVery man should from hence learn to keep within the compasse of his calling, doing that which is just and equal. The motion of God's Providence, like the motion of the Heavens, is alwayes equal and constant; as the best Harmony in Musick is of many discords wel set together; so the different notes of Providence make it very harmonious. Carnal hearts are apt to plead with God about the inequality of God's ways & providences, as if they could amend what God had done. *You say the way of*

Instruct. 8. Publicani fuerunt illi qui populi Romani vectigalia, Judæis invitis jure belli impositaipsorum nomine publicè tractârunt, undè reliquis Judæis tanquam hostes patriæ libertatis exosi fuerunt. *Chemnit.*

of the Lord is not equal; hear now, O house of Israel, Is not my way equal, are not your wayes unequal? Ezek. 18. 25. *The Lord is righteous in all his wayes, and holy in all his works* of Providence; Let us imitate the Lord therein.

When the Publicans, (who were customers in Haven-Towns, being for the most part *ex face populi*, of the scum of the people) came to be baptized of *John*; they said unto him, *What shall we do?* He said unto them, *Exact no more than is appointed you*, Luk. 3. 12, 13. He bids them not leave their Offices, but teacheth them how to use them.

Here all Levellers may be taxed, who would have no orders nor degrees among men, denying duties to Kings, Rulers and Governours, contrary to the Doctrine and practice of Christ and his Apostles. Christ was born in a time of Tribute; he willeth *Peter* to pay Tribute for them both, *Mat.* 17. 27. He bids, *Give unto Cæsar the things that are Cæsars*, Mat. 22. 21. But Princes must moderate their expences according to their

their revenues, and not exhauſt their treaſures to maintain their pleaſures, as *Tiberius* the Emperour told one, that bid him lay heavier taxes upon his people. It is the part of a good Shepherd to ſhear, and not to flea or skin his Sheep. *David* would not drink the water that the three Worthies fet him, becauſe it was *Pretium ſanguinis*, the price of bloud. Such Magiſtrates may be ſaid to drink the bloud of their people, that live idly, and lewdly ſpend what they may ſpare.

Paſtoris boni eſt oves tondêre nôn deglubere. *Sueton*

This gives a check to all ſorts of people that abuſe their places, that make more of them than the Laws of the Land, and a good conſcience requireth and alloweth. All Purveyours and Takers, Cuſtomers and Searchers, that ſet their Commiſſions upon the tenters. All ſuch as buy Offices for gain; 'twere well if all ſuch were diſabled to uſe them. For the ſaying of the Emperour *Alexander Severus* is moſt true; *He that buyeth an Office ſelleth Juſtice.* The *Thebans* had a Law, That no man ſhould bear any Office of credit among them,

them, but such as had discontinued their Trade by the space of ten years, to the end their hands might be out of base taking.——Here I might pull Lawyers by the sleeves, and put them in mind of this precept of *John*, when they will have a double Fee for a single pleading. *Item*, Under-Sheriffs, Bailiffs, and Justices-Clearks; all which have their set Fees proportionable to their places appointed them by Law: As also all such as are Overseers of Wils, Guardians of Infants and Orphans under age; if they have any Legacy bequeathed them, they may take it; if they be at any charge, they may allow it themselves; but let them beware of loud reckonings, they be crying sins, and will make a loud noise in the ears of God. In a word, all deceit in all dealing is wholly unlawfull; as servants working by halves, and taking wages for the whole; all false weights and measures, adulterate and counterfeit wares, shewing of one sort, and serving another; hoording up Commodities to make a dearth; Landlords also oppressing their Tenants,

nants, and Patrons corruptly bestowing their Advoulons or Presentations to Livings upon unworthy persons, may here justly be censured.

Next to the Publicans, the Souldiers likewise demand of *John* Baptist, *What shall we do?* Luk. 3. 14. and he said unto them, *Do violence to no man, Accuse no man falsly, and be content with your wages*; There are three Branches of *John*'s answer to the Souldiers.

1. *Do violence to no man.*] Offer no injury to any man, abuse not your power to do wrong, oppresse not those whom you are appointed to defend, lest they rather betray themselves to their Enemies, than yield to the abuses of such false friends: Such Souldiers the *Spaniards* set in *Hispaniola* and other places, who carried themselves so insolently among the people, as they had rather turn to the *Turk*, than endure them among them. I might here dissuade from all cruelty even toward Enemies, and embruing hands in cold bloud. All Souldiers are not to do as *Saul* should have

Histor. Novi orbis.

have done with *Agag* and all the *Amalekites*, 1 Sam. 15. Such Souldiers as are billeted, should not so basely behave themselves, as to be more burthen than benefit to the Countrey.

2. *Accuse no man falsly.*] Histories tell us, That it was a custom among the *Romans* to proceed against those whom they had conquered (of which sort the *Jewes* now were) according to the informations of their Souldiers that quartered, and were ingarrisoned among them to keep them in subjection; and to banish, or put to death the parties accused, and confiscate their goods, half to the Senate, and half to the accuser; whereupon the Baptist knowing what a bait rich mens wealth might be to hungry souldiers, and make them list at a lie, he laboureth to redresse this vice.

3. *Be content with your wages.*] with your allowance, whether in money, meat, or whatsoever is provided for you fit and proportionable; be content with it, keeping your selves within compasse; and let your allowance

lowance suffice for your maintenance, and neither mutiny against your Officers, nor go a forraging and free-booting among the free people of the Countrey. Great was the Justice of *Aurelianus* the Emperour in this case, who told his Lieutenant; "If thou "wilt be a *Tribune*; yea if thou wilt "live, hold the hands of thy souldi-"ers; let no man snatch away ano-"ther mans Chicken, nor touch a "Sheep, nor take away so much as a "Grape from another man. It must be a rule to all servants and labourers, and whosoever are hired to any kind of imployment; the practice of true Religion and Equity is fit for all sorts of persons; yea even for souldiers: which confuteth that foolish conceit of *Machiavel*, "That Religion "may be spared in Warre, because "it maketh men cowards; both parts of his Assertion are most false. For,

Si vis Tribunus esse, imo si vis vivere, militum manus contine: nemo pullum alienum rapiat ovem nemo contingat, uvam nullus auferat. *Aurelian.* Imperat.

1. To whom can Religion be more necessary, than for those that are in most danger?

2. And who have more reason to be resolute, than they that know their

quarrel is good, and cauſe warrantable for them to die in, and alſo have faith, and be perſwaded of the forgiveneſſe of their ſins. It was a wicked ſpeech of *Marius* the *Roman*, that being reproved for breaking the Laws of his Countrey in the Camp, made anſwer, that he could there hear no ſound of Laws for the clattering of armour. *Conſtantine* had the exerciſes of Religion in his Camp, and the Prieſt by God's own appointment made a ſhort Sermon to the *Iſraelites* going to battel, *Deut.* 20. 3, 4. Let no man therefore do that which is irregular, and then make Providence whiſtle to his own tune, as the manner of too many in our dayes hath been; becauſe God hath not preſently executed vengeance upon their abominations, therefore they have pleaded neceſſity, and brought in providence for the approbation of them.

CHAP.

CHAP. XLII.

The Concluſion, conſolatory to the Church of God.

THis Doctrine of Providence may yield much comfort to all that are in Chriſt, and at peace with that God that governeth the world. *The Lord reigneth, let the earth rejoyce, let the multitude of Iſles be glad thereof*, Pſal. 97. 1. that is, Let the people that are diſperſed here and there in ſeveral parts of the world rejoyce that the Lord is upon his Throne reigning over the whole world. It is true, this is matter of terrour to his Enemies. *Clouds and darkneſs are round about him*, &c. *verſ.* 2. *A fire goeth before him, and burneth up his enemies round about*, ver. 3. Yet is it matter of ſingular comfort to the people of God, that their Lord and King reigneth over the whole world. *Sion heard and was glad, and the daughters of Judah rejoyced, becauſe of thy judgements, O*

Lord; for thou Lord art high above all the earth; thou art exalted far above all gods, verſ. 8, 9. There are now many dark clouds round about the Throne of God, which ſeem to obſtruct the dim-ſighted carnaliſt from beholding the glorious actings of him that ſits upon the Throne. God's wayes and providences toward theſe Nations for divers years together have ſeemed dark and cloudy, and his actings to be in obſcurity; but when by an eye of faith the godly can ſee thorow all theſe clouds, they have wherewith to comfort their ſpirits in the midſt of all confuſions, namely, that the Lord reigneth.

When we ſee a new face of things, and great mutations in the world; we are apt too much to look upon Inſtruments: Now ſuch a party is cry'd up, anon cry'd down: Some will inveigh againſt one party, ſome againſt another, according to mens ſeveral affections, principles, intereſts, ingagements. It is true, Some ſin grievouſly that are the grand Inſtruments in great Revolutions and Changes, yet is it not in their power

to

to change times and seasons, it belonging to God alone to *remove Kings, and set up Kings*, as *Daniel* tells *Nebuchadnezzar*; and as for men, *Time and Chance happeneth to them all.* God hath appointed changes unto men in their condition, and no wisdom, riches or strength can defend them from his appointment, as a Learned man hath noted. Neither is it in the power of the most haughty Instruments to change the face of times and things according to their own wills; as we have seen of late by large experience in divers instances. No, this is the work of him who is a God unchangeable; and when he determineth to change times and seasons, to root up such and such Governments, or to change the form of any Government, he maketh use of Instruments of divers sorts, good and bad, and these do strive and struggle one with another, and do all work together in accomplishing his secret counsel, known to himself, though to them altogether unknown; the temper of the times

Dan. 2. 21.

Dr Preston *of God's Attributes.*

carrieth upon it the impreſſions of Eternity, and the two great Wheels of the Worlds Charet [*Motion* and *Mutation*] are driven by him *with whom there is no variableneſſe nor ſhadow of turning*. And though the great Changes that have of late befallen this Nation, ſeem new to us, yet they are but God's counſels of old, and his Eternal Purpoſe brought into Act: *For known unto God are all his workes from the beginning of the world.* God's people then may comfort themſelves, *That the Kingdome and Government of the moſt High ſhall ſtand as Mount Zion, which cannot be removed, but abide for ever,* firm in the midſt of all the Concuſſions, Revolutions, and turnings of the time, and ſhall be upheld when all earthly Kingdoms ſhall be deſtroyed. And therefore as the Sunne alwayes keeps one tract and way in a ſteady courſe, becauſe his way is above the Air, where winds, and ſtorms, and tempeſts are: So the glorious Sun of Righteouſneſſe is alwayes going on without any ſtop to *bring to paſſe his Act,*

Acts 15.18.

his strange Act, and to doe his worke, his strange worke, becauſe his Kingdom and Government is above the power of time, and of all creatures ſubject to time and chance. "God's "Providence ſtill leads men to their "end with as much force as ſweet-"neſſe; his power hurts not their "liberty, becauſe accompanied with "ſweetneſſe; and his ſweetneſſe "wrongs not his Majeſty, becauſe "attended with power: What ever "he doth he acteth alwayes like a "Sovereign. I conclude all with that prayer of St *Auguſtine, O Sovereign Father, who governeſt the vaſt frame of Heaven, I ſubmit to thy direction, lead me to the right hand, lead me on the left, turn to what ſide thou pleaſeſt; I follow thee without reply or delay: For what ſhould I get by reſiſtance, but to be dragged weeping, and to bear being evil, what I might do ſincerly, by becoming good?*

Iſa. 28. 21.

Senault. Treat. 2. Diſc. 5.

Duc me ſumme Pater, vaſti Moderator Olympi, Quacunque placuit, nulla parendi eſt mora; Adſum impiger: fac nolle comitabor gemens, maluſq; patiar facere quod licuit bono. *Auguſt.* de civ. Dei. c. 8. l. 8.

FINIS.